

**INYUVESI YAKWAZULU-NATALI  
EHOWARD COLLEGE**

**UKUVEZWA KOKUHLUKUNYEZWA KWABANTU BESIFAZANE EZINGOMENI  
ZOMCULO WEQEMBU “IZINGANE ZOMA”**

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**LWETHULWE UKUFEZA INGXENYE YOKUDINGEKA EKUQEDENI IZIFUNDO  
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**Isifungo**

Mina Primrose Fundisiwe Duma (9408337) ngiyaqinisekisa ukuthi: *Ukuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zomculo weqembu “Izingane Zoma”, ngumsebenzi ocwaningwe yimina mathupha. Yonke imithombo esetshenzisiwe kulolu cwaningo idaluliwe futhi lolu cwaningo kalukaze lwethulwe kwesinye isikhungo semfundo ephakeme nenghloso yokuzuza iziqu.*

.....

P.F. Duma

## **Amazwi Okubonga**

Ngibonga uJehova okunguye ongiphe amandla nengqondo ngakwazi ukubamba engikufundiswayo nokwenza lolu cwaningo. Ngaphandle kwakhe akukho ebengingaphumelela ukukwenza njengoba kunguyena ophethe konke.

Ngidlulisa ukubonga okukhulu kumeluleki wami uDokotela Nakanjani Sibiya ngokungicathulisa kule ndlela ebibukeka ingumqansa. Ube ngumeluleki onesineke, futhi oziqondayo izidingo ezahlukahlukeni zomfundi. Ngiyabonga Sotobe - ukhule uze ukhokhobe Sibiya ngenkomo abafokazana bebiya ngamahlaha!

Ngifisa nokubonga abazali bami ngokungigqugquzela ngaso sonke isikhathi ukuphuthula izifundo zami, bebeka phambili imfundo njengesikhali sokulwa nobubha obukhungethe umhlaba. Ngiyabonga ngokungibekezelela kwenu nanxa imisebenzi obekufanele ngabe yenziwa yimina ekhaya bekugcina sekuyimisebenzi yenu. Ngibonga umama wami uMaNgcobo, uswazi ayengithintitha ngalo emabangeni aphansi engihlomisela ikusasa eliqhakazile lwawenza umsebenzi walo, elokhu eshilo ukuthi uswazi lususa ubuwula emntwaneni. Ngibonga kangiqedi MaPholoba, uyibekile induku ebandla, akekho umama onjengawe uyiqhawekazi lami.

Ngibonga odadewethu uSinegugu, uNokulunga, uZodwa kanye nomfowethu uSiphelele ngokududana ngento eyodwa enhle, imfundo. Ngabe kaluphelanga lolu cwaningo ukuba bebengesona isibonelo esihle phambi kwami. Ngibonga kakhulu uMafungwase wakwethu onguSolwazi uSinegugu ngokuba yisibonelo esihle kithina sonke emndenini kuhlangukise nabashana. Ngaso sonke isikhathi ubengigqugquzela ethi kumele ngilande igama lami elithi Fundisiwe ngokuthola lezi ziqu. Ngiyabonga Lwandle!

Ngibonga kakhulu umshana wami uSiyamthanda ngokungigqugquzela nalapho ngizwa ukutubeka nokukhathazeka komzimba obekuphela uma sengimbona eyotadisha enyuvesi ngisho phakathi kwamabili.

Kubo bonke nje ababe nesandla empumelelweni yalolu cwaningo ngiyabonga ngithi, ukwanda kwaliwa umthakathi!

## **Ukuklanywa kwalolu cwaningo**

Lolu cwaningo lunezehluko ezinhlanu ezimi kanje:

### **Isahluko sokuqala**

Kulesi sahluko kulapho kwethulwe khona ucwaningo lonkana. Kuqalwe ngesingeniso, kwalandela umlando omfushane wocwaningo. Kuchazwe amagama angumgogodla walolu cwaningo. Kube sekubhekwa izinhloso zocwaningo, imibuzo ezophenduleka kanye nomlando weqembu Izingane Zoma. Kube sekubhekwa kafushane izindlela ezisetshenzisiwe kulolu cwaningo, umklamo wocwaningo kwase kubhekwa isidingo salolu cwaningo. Kulapho kucace khona konke okuyizidingo zalolu cwaningo. Ngemuva kwalokho kubhekwe izinjulalwazi okuyizona ezisetshenzisiwe kulolu cwaningo, futhi ezisekela lolu cwaningo. Kube sekulandela imibhalo efundiwe mayelana nomculo jikelele kanye nemibhalo efundiwe mayelana nomculo kamaskandi, kube sekuvalwa ngoklamo wezehluko.

### **Isahluko sesibili**

Lesi sahluko siqukethe inhloso yokuqala yocwaningo. Leyo nhloso ngukuthola izimbangela zokuhlukunyezwa njengoba kuvezwa emculweni weqembu “Izingane Zoma”.

### **Isahluko sesithathu**

Kulesi sahluko kwethulwe inhloso yesibili yocwaningo ephathelene nokuvezwa kwezinhlobo zokuhlukunyezwa kwabantu besifazane okwenziwe izibonelo zakho emculweni waleli qembu.

### **Isahluko sesine**

Kulesi sahluko kwethulwe inhloso yesithathu yocwaningo okuwukuthola ukuthi “Izingane Zoma” ziveza ziphi izindlela abantu besifazane abazivikela ngazo noma abazisebenzisayo ukubhekana nokuhlukunyezwa.

## **Isahluko sesihlanu**

Kulesi sahluko kuzobhekwa iziphakamiso, nesiphetho socwaningo, kuzobe sekuphonswa inselelo nakwabanye abangaba nesifiso sokwenza ucwaningo olufuze lolu.

## **OKUQUKETHWE**

<b>Isifungo</b>	(ii)
<b>Amazwi okubonga</b>	(iii)
<b>Ukuhleleka kocwaningo</b>	(iv)

## **ISAHLUKO SOKUQALA UKUTHULWA KOCWANINGO**

1.1	Isingeniso	1
1.2	Okuzogxilwa kukho ocwaningweni	3
1.3	Isidingo socwaningo	4
1.4	Ukubuyekezwa kwemibhalo	5
1.5	Imibuzo ezophenduleka	10
1.5.1	Izinhloso zocwaningo	11
1.5.2	Izindlela zokucwaninga	11
1.5.5	Izinjulalwazi zocwaningo	12
1.6	Injulalwazi yeDiyontoloji	13
1.6	Injulalwazi yeLibherali Feminizimu	15
1.7	Isiphetho	17

## **ISAHLUKO SESIBILI**

### **IZIMO ABANTU BESIFAZANE ABAHLUKUNYEZWA NGAPHANSI KWAZO**

2.1	Isingeniso	18
2.2	Izimbangela zokuhlukunyezwa	18
2.2.1	Isimo somnotho	18
2.2.2	Ukukhombisa amandla komuntu wesilisa	22
2.2.3	Ukufuna ukubukisa kubangane nontanga	25

2.2.4	Ukuphuza utshwala ngokweqile	26
2.2.5	Ukuqonywa noma ukuthatha isithembu	28
2.6	Ukungeneliswa ngokocansi	32
2.7	Ingxabano nabasemzini	34
2.8	Ukungaqondi ngamalungelo abantu besifazane	35
2.10	Isiphetho	37

## **ISAHLUKO SESITHATHU**

### **IZINHLOBO ZOKUHLUKUNYEZWA KWABANTU BESIFAZANE**

3.1	Isingeniso	38
3.2	Izinhlalo zokuhlukunyezwa	38
3.2.1	Ukuhlukunyezwa ngokomzimba	38
3.2.2	Ukuhlukunyezwa ngokwengqondo noma okomphefumulo	40
3.2.3	Ukuhlukunyezwa ngokocansi	43
3.2.3.1	Ukuncishwa ucansi	44
3.2.3.2	Ukufunwa ucansi ngenkani	48
3.2.3.3	Ukwenziwa ucansi olungamukelekile noma olungavikelekile	49
3.2.4	Ukuhlukunyezwa ngomlomo noma ngamazwi	52
3.2.5	Ukuhlukunyezwa ngokungondliwa	54
3.3	Isiphetho	56

## **ISAHLUKO SESINE**

### **IZINDLELA ABANTU BESIFAZANE ABABHEKANA NGAZO NEZIMO ZOKUHLUKUNYEZWA**

4.1	Isingeniso	58
4.2	Izindlela zokubhekana nesimo sokuhlukunyezwa	58
4.2.1	Ukuxolisa nokuzincengela	58
4.2.2	Ukuthandaza nokubeka ithemba kuNkulunkulu	60
4.2.3	Ukuziphindiselela	61
4.2.4	Ukubikela abomthetho	62
4.2.5	Ukubikela abomndeni	64
4.2.6	Ukuzithulela	64

4.2.7	Ukuzikhulumela	65
4.3	Isiphetho	67

## **ISAPHEKULO SESIHLANU** **ISIPHETHO NEZIPHEKAMISO ZOCWANINGO**

5.1	Isingeniso	68
5.2	Obekwenziwa ocwaningweni	68
5.3	Okutholakele ocwaningweni	69
5.4	Iziphekamiso zocwaningo	65
5.5	Isiphetho	79
	Imithombo esetshenzisiwe	80



## ISAPHLUKO SOKUQALA ISETHULO SOCWANINGO

### 1.1 Isingeniso

Isihloko salolu cwaningo sikhuluma ngokuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zomculo weqembu “Izingane Zoma”. Ukuhlukunyezwa kwabantu besifazane kubukeka kuyinto ethinta umhlaba wonke, ekade yaba khona futhi eqhubekayo. Kwezinye izingxenye zomhlaba ukuhlukunyezwa kwabantu besifazane kuthathwa kalula njengento eyamukelekayo emphakathini futhi engabukeki kuyinto ebucayi nedinga ukuthathelwa izinyathelo. U-Olshaker nabanye (2001:33) bathi abantu abahlukumeza kakhulu abantu besifazane yilabo abasuke benobudlelwano nabo. Lokhu kwenza kungakhokakali uma beluxoxa udaba noma belubika emaphoyiseni futhi kubenza bazizwe bengavikelekile, bengaphephile.

Ngokwezibalo ze-*People Opposing Women Abuse (POWA)* zonyaka wezi-2006, abantu besifazane abayisithupha ekhulwini ababulawayo eNingizimu Afrika babulawa abantu abanobudlelwano nabo. Inhlango ebizwa nge-*The Institute of Security Studies (1999)* ithi abantu besifazane abangama 90% okwenziwa inhloko kubo bake bahlukunyezwa ngandlela thile; okungaba ukuhlukunyezwa ngokomoya, ngokushaywa nokulinyazwa, ngokwezimali nangokocansi ngabantu besilisa abanobudlelwano nabo. I-*World Health Organisation (2003)* ithi iningi labantu besifazane lihlukunyezwa ngokocansi ngabantu elibaziyo. UMnyango wezoBulungiswa eNingizimu Afrika (1997) waveza ukuthi oyedwa kwabane besifazane baseNingizimu Afrika uyisisulu sokuhlukunyezwa. Ngonyaka we-1998 eNingizimu Afrika kwasungulwa umthetho obizwa nge-*Domestic Violence Act of 1998*. Inhloso yokusungulwa kwawo kwakuwukuvikelwa kwabantu besifazane. Kwakuzokwenziwa ngokuthi kubekwe imibandela eqinile, futhi kufundiswe namaphoyisa ukuthi izisulu azivikele kanjani.

EMthethwenisisekelo waseNingizimu Afrika kuthiwa wonke umuntu unelungelo lokungahlukunyezwa noma ingayiphi indlela. Ugcizelela ukuthi bonke abantu bayalingana phambi komthetho futhi banelungelo lokuvikelwa ngaphansi komthetho. UHulumeni uneqhaza elikhulu ekuvikelweni kwabantu besifazane kanye nezingane. Ngonyaka wezi -2009, uHulumeni

obusa ngentando yabantu eNingizimu Afrika wasungula uMnyango obhekelela ukuhlukunyezwa kwabesifazane, izingane kanye nabakhubazekile.

INingizimu Afrika iyazibandakanya emkhankasweni wezinsuku eziyishumi nesithupha wokulwa nokuhlukunyezwa kwabantu besifazane nezingane. Lona ngumkhankaso oba minyaka yonke kusukela mhla zingama-25 kuLwezi kuya mhla ziyi-10 kuZibandlela. Lo mkhankaso kade waqala kwamanye amazwe. Lobu bufakazi bugcizelela ukuthi inkinga yokuhlukunyezwa kwabantu besifazane ingeyomhlaba wonke. Likhona nelinye igxathu elithathiwe ukulwa nokuhlukunyezwa kwabantu besifazane. Kunezikhungo ezifana ne-*Thuthuzela care centre*, lapho kusizwa khona abantu abanukubeziwe, banikwe nezeluleko kanye nosizo lwezempilo.

UHulumeni wabuye wasungula i-*National Council Against Gender Based Violence (NCAGBV)* esebenza njengenhloko yokubhekelela kanye nokunakekelwa kokuvikelwa kwabantu ekuhlukunyezweni ngokobulili. Okunguyena obhekelela lokhu kuba nguSekela Mongameli kanye noNgqongqoshe oqokelwa ukulwa nokuhlukunyezwa kwabesifazane, abantwana kanye nabaphila nokukhubazeka. Kanti omunye umthetho okhona ilowo obizwa nge-*Maintenance Act of 1998* obhekelela ukunakekelwa kwabesifazane nabantwana. Bese siba nomthetho obhekelela ukulingana. Lo mthetho uqhakambisa ukuthi sonke siyalingana phambi komthetho, igama lawo i-*Promotion of Equality and prevention of Unfair Discrimination Act of 2000*. Yonke le mithetho ibhekelela inhlalakahle yabantu besifazane. Buningi obunye ubufakazi obuveza ukuthi ukuhlukunyezwa kwabantu besifazane kuyinto yansuku zonke kuleli nasemhlabeni wonke jikelele.

Okwenza ngifise ukucwaninga ngalesi sihloko ukuveza iqhaza elibanjwa wumculo kaMasikandi ekuxwayiseni umphakathi ngokuhlukunyezwa kwabantu besifazane. Esinye sezizathu ukuthi ngazise abesifazane ngamalungelo abo, nokuthi bafunde, futhi balandele imigudu efanele uma behlangabezana nokuhlukunyezwa. Umcwaningi uqoke iqembu lomculo kaMaskandi elibizwa ngokuthi “Izingane Zoma”. Abaculi baleli qembu elasungulwa ngonyaka we-1993 badabuka eNquthu. U-Olsen (2014:154) uthi leli gama lakhethwa ngoba iqembu lixube abesifazane nabesilisa. Babengafuni ukuliqamba ngegama elizochema nobulili obuthize. Leli gama liveza ukuthi bonke abesililisa nabesifazane bayizingane zomama, bazalwa ngomama. Leli qembu lidume ngomculo oleda imiyalezo enhlobonhlobo kubantu, oqukethe izindikimba

ezahlukahlukene eziwuthinta ngqo umphakathi njengezombusazwe, ezemindeni, ukuhlalisana kwabantu, njalo njalo.

Umcwaningi ufisa ukuveza iqhaza elibanjwa ngumculo kaMasikandi weZingane Zoma ekulweni nale nkinga ekhungethe umhlaba wonke. Ukhethe leli qembu ngoba kuyilo elibukeka likwazi ukuthinta izindikimba ezahlukahlukene ezithinta impilo yabantu, kuhlanganisa nayo le ewukhlukeneywa kwabantu besifazane. Nangenxa yokuthi liyiqembu elinabantu besifazane okungenzeka ukuthi baye bahlangabezana nalesi simo ekuphileni kwabo kwayibona.

## **1.2 Okuzogxilwa kukhona ocwaningweni**

Lolu cwaningo luzogxila kakhulu endikimbeni yokhlukeneywa kwabantu besifazane. UBless benoHigson-Smith (1997) bathi kubalulekile ukuthi amagama azosetshenziswa ocwaningweni achazwe ukuze umfundi wocwaningo akwazi ukulandela lokho okubhaliwe mayelana nocwaningo. Ukuchazwa kwamagama futhi kuvikela ucwaningo ukuthi lungahunyushwa noma luqondwe ngendlela engeyiyo.

Kulolu cwaningo igama elithi ukuhlukumeza lizosetshenziswa noma lizoqondwa ngokuthi lisho ukungayihloniphi imizwa yomunye umuntu ngokumzisa ubuhlungu noma ukumphatha kabi ngokomzimba, ngokomphefumulo, ngokocansi nangezinye izindlela. Kulolu cwaningo kuzogxilwa ekhlukeneyweni kwabesifazane ngabantu besilisa. Empeleni ngokuvamile uma kusetshenziswa igama lokhlukeneywa kusuke kubhekiswe ekuphathweni kabi kwezingane nabantu besifazane ngabantu besilisa. UTjaden benoThoennes (2000) bathi ukuhlukumeza kuyisenzo esenziwa amadoda kwabesifazane befuna ukuzuza amandla futhi bazizwe bebaphethe abantu besifazane.

Lolu cwaningo lugxile emculweni weqembu likaMasikandi, “Izingane Zoma”. UDavies (1994) uthi uMasikandi ngumuntu ocula izingoma zesintu esebenzisa isiginci kanye nezinye izinhlobo zezinsimbi ezenza ingoma ibe nesigqi. Kanti u-Olsen (2014) uthi uMasikandi ungaphezu kokuba uhlobo lomculo, kodwa uveza imvelaphi yomuntu. Imvamisa-ke umculo kaMasikandi uculwa ngamaZulu noma amaNguni.

UMathenjwa (1995) uthi:

*Umasikanda is a traditional type of music which combines both music and poetry.*

### **1.3 Isidingo socwaningo**

Umcwaningi kubalulekile ukuthi uma ezocwaninga ngokuthile afunde imibhalo ehambelana nocwaningo lwakhe. Lokho kumsiza ngokuthi abe nolwazi olwengeziwe ngalokho azocwaninga ngakho. UCaulley (1992) uthi ukubuyekwezwa kwemibhalo kuveza imibono yababhali abahlukahlukeni ngocwaningo bese kuveza nobudlelwano phakathi kocwaningo lwakho kanye nalolo oselwenziwa. UNgcobo (2006) uthi ukubuyekwezwa kwemibhalo kusiza abacwaningi abaningi ngokuthi bakwazi ukuyamanisa ulwazi lwabo kanye nolwazi abaluthole kwabanye abacwaningi. Imibhalo yabanye iyona eyenza ukuqonde kalula lokho osuke uzocwaninga ngakho, futhi ubone ukuthi ucwaningo lwakho kungacwaningeka ngalo. Ngakho sikhulu isidingo sokwenza ucwaningo ukuze nabanye abacwaningi basizakale ocwaningweni lwakho.

Lolu cwaningo lunesidingo esikhulu kwabanye abacwaningi abangaba nesifiso sokwenza ucwaningo olufuze lolu. Lungaba wusizo futhi kulabo abenza imithetho kanye nemigomo elawula isizwe. Lungasiza labo abafuna ukwazi kabanzi ngokuxhumana okukhona phakathi komculo kaMasikandi kanye nezindikimba ezithinta impilo yabantu ngaphandle nje kwale ndikimba ewukhlukeneyzwa kwabantu besifazane.

Kulo belu lolu cwaningo kuvezwa ukubaluleka komculo kaMasikandi, kanye neqhaza olibambayo ekukhulumeni nabantu bomphakathi ngezinkinga ezibakhungethe. UNTuli noMakhambeni (1998) bathi umculo usetshenziselwa izinto eziningi empilweni. Kanti uNtombela, uMathenjwa noDonda (1997) bathi umculo kaMasikandi waqala endulo; wawuhutshwa abesifazane beveza ukunganeliseki kwabo okungaba ngenkumbulo yabayeni babo noma inkumbulo yamasoka abo. Lolu cwaningo ludingeka ngokuthi kuvezwe izinhlobonhlobo zokhlukeneyzwa kwabantu besifazane, kanye nezindlela abazivikela ngazo uma behlukeneyzwa.

Ababhali abafana no-Olshaker (2001) baveza ukuthi abantu abahlukumeza kakhulu abantu besifazane ilabo abanobudlelwano nabo. Umcwaningi uzobe esethula umbiko ngalo lonke ulwazi azoluthola ngenkathi enza ucwaningo lwakhe, lolu cwaningo uzobe eluthole emibhalweni

eyahlukahlukeni, emacwecweni eqembu “Izingane Zoma”, emaphephandabeni kanye nakuyi-intanethi. Lolu cwaningo ludingekile ukuveza ukuthi inkinga yokuhlukunyezwa kwabantu besifazane akuyona inkinga eqale izolo kodwa yinkinga ekade yaba khona ebilokhu inganakiwe. Kuyavela kweminye imibhalo ukuthi inkinga yokuhlukunyezwa kwabantu besifazane yindala kakhulu. UCrowell noBurgess (1996) bathi kusukela eminyakeni ye-1920 iMelika yayisiqalile ukucwaninga ngokuhlukunyezwa kwabantu besifazane.

Isidingo esikhulu salolu cwaningo ngukuthi abantu besilisa baguqule indlela abaphatha ngayo abantu besifazane babahloniphe, futhi babanike indawo yabo. Kufanele kucace ukuthi ukulingana komuntu wesifazane nowesilisa kusho ukuthini. Kunesidingo esikhulu sokwenza ucwaningo olufuze lolu ukuze kube neminingi imibhalo ekhuluma ngokuhlukunyezwa kwabantu besifazane okuyinto embi ekhungethe wonke umhlaba. Mhlawumbe kungaze kwenze nalabo abakwenzayo bakuyeke ukukwenza.

## **1.5 Ukubuyekwezwa Kwemibhalo**

Luningi ucwaningo oselwenziwe ngokuhlukunyezwa kwabantu besifazane. UJackson (2007:1) uthi:

*Women abuse includes a pattern of behaviors  
involving physical, sexual and emotional abuse.*

Abanye bahlukunyezwa ngazo zontathu lezi zimo zokuhlukumeza, kanti abanye kuyenzeka umhlukumezi akhethe into eyodwa azomhlukumeza ngayo kuphela. Iqiniso liwukuthi uma okukodwa kokuhlukumeza kwenzeka kusho ukuthi lowo muntu wesifazane uhlukunyeziwe. Lokhu kusekelwa nguMorrison benoBiehl (1999:36) abathi:

*Domestic violence includes physical, psychological  
and sexual violence. If a woman suffers one of  
these, and if the aggressive behavior comes from  
her partner, this woman is considered to be a v  
ictim of domestic violence.*

Akujwayelekile ukuthi umuntu wesifazane ahlukunyezwe ngumuntu abangazani naye noma ongenabudlelwane naye. Abahlukumezi kujwayeleke ukuthi kube abantu abasondelene naye

ngobudlelwane. Lapha sibheka ukuhlukunyezwa kwabesifazane ngabantu abanobudlelwano nabo, ikakhulukazi abahlala nabo. Inhlangothi iWorld Health Organisation (WHO) ngonyaka wezi-2012, yona iphawula kanje ngodlame olubhekiswe kwabesifazane ngabantu abanobudlelwano nabo.

*Intimate violence is any behaviour in an intimate relationship that causes physical, psychological or sexual harm to those in a relationship such behaviour includes acts of physical aggression such as slapping, hitting, kicking and beating.*

UParillo (2008:11) noJackson (2007:11) bathi udlame olubhekiswe ebantwini besifazane lujwayele ukwenziwa abantu abasuke benobudlelwano nabo. Akusuki umuntu ongaziwa emgaqweni azohlukumeza umuntu wesifazane. Ngamanye amazwi ukuhlukunyezwa kwabesifazane kusho ukuphatha umuntu wesifazane ngesihluku ungawuhloniphi umzimba wakhe kanye nemizwa yakhe. Kuningi okwenziwa abahlukumezi: bayashaya, banganakekeli, bathuke, babukise ngabantu babo ngokubehlisa isithunzi noma babasabise ngokubenza kabi. Lokhu kuhlukanisa ngisho nokufuna ucansi ngenkani.

Okuvela ocwaningweni ukuthi abantu ababili uma beshadile ziba ziningi izinto abangavumelani ngazo okugcina sekubenza baxabane kube khona ohlukumezekayo. UClark benoReis (1988) ku-Argyle (1992:52) bathi:

*There is a lot of conflict in marriages, this is simply because there are so many things large and small, to be agreed about.*

Ngenxa yezinkinga abashadile okumele bazixazulule omunye, ikakhulukazi owesilisa, uvele abone indlela elula kuwukuthi asebenzise amandla. UBraiker noKelley (1979) ku-Argyle (1992:52) bathi uma ngabe abantu sebhala ndawonye bayaye bazane kangcono, okuningi bakwenza ndawonye bese kuyaqala ukungaboni ngaso linye. Ucwaningo oluningi luveza ukuthi lokhu kuhlukumeza akwenzeki kwabohlanga oluthile kuphela, noma ngokwamazinga athile, kodwa kwenzeka kuzo zonke izinhlanga nakuwo wonke amazinga empilo.

Lokhu kusekelwa uJohnson benoFerraro (2000:262) uma bethi:

*Women abuse is not restricted to any class or race, it occurs in homes of lawyers as well as the homes of welfare mothers.*

Kuchaza khona ukuthi ngempela ukuhlukunyezwa kwabesifazane akukhona okwabantu abathile abahlwempu noma abelinye ibala, kodwa le nkinga ikhungethe wonke umuntu okhona emhlabeni. Ngisho nabadla izambane likapondo bayabhekana nokuhlukumezeka. Nakuba ukuhlukunyezwa kwabesifazane kwenzeka kuwo wonke amazanga empilo, kulabo abadla imbuya ngothi kuyinsakavukela umchilo wesidwaba. Lokhu kusekelwa uBennet (1995), uDavis (1995), u-Okazawa-Rey (2001) kanye noSapiro (1999) kanye noZastrow no-Arshman (2007:352).

Luningi nocwaningo oselwenziwe, ikakhulukazi ngomculo womdabu okungena ngaphansi kwawo uMasikandi. Umculo uyindlela yokudlulisa umyalezo othile, okungaba iziyalo, izexwayiso, ukuncoma noma ukunikeza noma yiluphi ulwazi oludingekayo. Lokhu kusekelwa uNtombela, uMathenjwa kanye noDonda (1997:52) uma bethi nakuba inhloso yomculo isuke iwukuthokozisa nokuchitha isizungu, kepha inhlosongqangi kusuke kuwukudlulisa umyalezo othile. Umculo uphethe impilo yabantu emhlabeni wonke jikelele, futhi abanye abantu bawuthanda ngoba unikeza umyalezo othile, abanye bawuthandele ukuzijabulisa nokuthi basine noma badanse ngokwamasiko abo. Lokhu kusekelwa uMatthew benoThomson (2010:10) uma bethi umculo usebenza kulo lonke uhlobo lomuntu emhlabeni jikelele, futhi umculo uhambelana nezimo ezahluahlukene, kungaba izimo ezijabulisayo noma izimo ezidabukisayo. Umculo uyakwazi ukuguqula isimo somqondo womuntu. UFelix (2010:159) uthi umculo uwubuciko obuletha umsindo omnandi kowulalele, futhi ngomculo kudluliswa imiyalezo enhlobonhlobo kuhlenganise nezikhalo ezithinta umphakathi.

UMuller (2008:113) uthi umculo uyakwazi ukuxazulula izinkinga noma ukungaboni ngaso linye ebantwini, wenze kube khona ubumbano. UNtaka (2007) uthi umculo nosiko kuxhumene futhi kubamba elikhulu iqhaza emiphakathini yama-Afrika. UKrige (1974) uthi izingoma kanye nokusina kubamba iqhaza elikhulu empilweni yomphakathi, uma kunesimo okumele basilungise basebenzisa umculo.

Olunye ucwaningo oluka-Ogundipe Leslie (1994:223) othi abantu besifazane base-Afrika babenezindlela zendabuko ababezisebenzisa ukudlulisa ukukhalazela ukucindezelwa kwabo. Kwakuba nezingoma eziveza ukunganeliseki. UNtombela, uMathenjwa noDonda (1997:51) bathi abantu baveza ukudabuka kwabo ngomculo, isibonelo uma intombi yaliwe uzwa ngomculo omumethe umunyu ukuthi akuhambi kahle. Umdluli (2007:209) uthi kunezingoma

ezisetshenziswa njengezikhali ukuze kube khona ubulungiswa emphakathini, ukholelwa ukuthi labo abasuke benza ububi bayathinteka, okuyinto engabenza babuyeke ububi lobu abasuke bekwenza. Umcimbi noma ngabe ngowesimo esihle noma ngowesimo esibi awubi muhle ngaphandle kokuthi kube khona umculo. UBurton kuMatthew benoThomson (2010:12) uthi umculo uyikhambi emphefumulweni odabukile. Ukulalela umculo kuletha ukuthula komqondo nokwaneliseka kulowo osuke ewulalele. UBiyela (2001:256) uthi umculo womdabu ungumgogodla nensika yesizwe samaZulu, ngaphandle komculo isizwe singaphela.

Kanti uWalker (1992:773) uthi umculo uwumlingo oletha injabulo kanti futhi uyikusasa lesizwe. UHart benoStevens (1990:16) bathi umculo unamandla angeke aqhathaniswa nalutho empilweni zabantu. Abantu bathola ukuzethemba ngenxa yomculo wabo. Lokhu kusekelwa nguThomson (2013:138) othi uMongameli waseZaire uMobutu Seseke wagqugquzela ukuthi abantu badlale umculo wakhona ngolimi lwakhona. Lokho kwabagqugquzela ukuthi bathande ulimi lwabo kanye namasiko abo. UVerschoor (1973:27) uthi inhloso yomqambi wezingoma kusuke kuwukuzwakalisa ukukhononda, ukunganeliseki kanye nenzondo yalabo asuke ebhekise kubo ngenkathi eqamba ingoma. UMiller benoShahriari (2006:14) bathi umculo uyimpilo emhlabeni jikelele ngaphandle komculo kuningi okungonakala. UMiller benoShahriari (2006:14) bathi:

*There is hardly a ceremony whether personal or national that is not accompanied by music.*

Lokhu kuyiqiniso ngoba imicimbi eminingi iphelekezelwa umculo isikhathi esiningi. Iyivelakancane imicimbi engenawo umculo. UMichler beno-van Schaik (2005:203) bathi umculo uyasikhulula ezingcindezini esinazo ezingokomzimba nezingokomqondo. UVeer (1980:9) uthi umculo uyimpilo. Lokhu kuyasivezela ukuthi ngempela umculo uneqhaza elikhulu ekuvezeni izinkinga ezikhungethe abantu.

Ziningi kakhulu izinhlobo zomculo futhi kungashona ilanga uma sizibala. Uhlobo lomculo kaMasikandi ngumculo owasungulwa kusadliwa ngoludala. UShabane (1997:94) uthi uMasikandi uyisiko lesiZulu, ngoba umumethe wona amasiko. U-Olsen (2014) uthi uMasikandi ungaphezu kokuba uhlobo nje lomculo, kodwa uveza imvelaphi yomuntu, futhi bonke abalandeli bomculo kaMasikandi bayakujabulela ukuba ngamaZulu. UBiyela (2001:1) uqhathanisa umculo kaMasikandi kanye nesicathamiya njengemiculo ebalulekile osikweni lwamaZulu, ugxile kakhulu kuPhuzekhemisi kanye namaMbazo Amnyama. UNTuli (1990) uthi umculo kaMasikandi



wumculo owasungulwa ngabalimi, kanti igama leli elithi masikandi lisuselwe olimini lwesiBhunu egameni elithi *musikant*. UMathenjwa (1995:10) uthi umculo kaMasikandi waqala ngenkathi abantu besilisa abaningi beshiya izindawo zoyisemkhulu beyofuna imisebenzi emadolobheni eminyakeni ye-1910. UMuller (2008:99) naye esekela uthi:

*Labour migration, the movement of black South African from the rural regions of South Africa into the urban areas in search of work is one of the most powerful forces shaping black South African life, music and performance in the twentieth century.*

UDavis (1994) uthi umculo kamasikandi waqala eminyakeni ye-1920, ngenkathi iziginci ziqala ukuba khona esifundazweni sakwaZulu-Natal. UMuller (1995) uthi omasikandi babamba iqhaza elikhulu emiphakathini. Bangabakhulumeli babantu ngenxa yokuthi bacula ngezinto eziyithinta ngqo imiphakathi. Umculo kamasikandi uphenduka isikhali sokulwa nalo lonke uhlobo lokuhlukumezeka abantu ababhekana nakho. UShabane (1997) uthi abanye omasikandi bacula ngezombangazwe, ngezenhlalo yemindeneni njengakho ukuhlukunyezwa kwabantu besifazane kanye nangezomnotho. Omasikandi kabanandaba nohlobo lomuntu abacula ngaye, noma ngabe kuwumuntu onesikhundla esingakanani uma benokuthile abafisa ukukudlulisa ngaye baqamba ingoma ngakho. Lokhu kusekelwa uXulu (1993:379) uma ethi:

*Maskanda musicians rely on their knowledge of social affairs to formulate the text of their songs.*

UShabane (1996:78) uthi ingoma kaMasikandi iqanjwa ngezinto uMasikandi asuke ezibone zenzeka emicimbini yasemakhaya efana namacece, imibondo, imigcagco nakweminye nje imikhosi. Umculo uyakwazi ukufundisa kanye nokuxwayisa abantu ngokuthile, kungaba okuhle noma okubi. Umculo futhi uyakwazi ukuthi ufundise abantu izindlela zokuxazulula izinkinga noma ukungaboni ngaso linye, uyakwazi ukubumba abantu. Lokhu kusekelwa nguMuller (2008:113) uma ethi:

*Music can resolve differences, singing the song gives each other a glimpse into political possibilities of unity in diversity of many cultures.*

UNTuli benoMsimang (1990) bathi ezikhathini zakudala oMasikandi abaningi babecula kakhulu ngothando, bekhala ngezintombi noma amakhosikazi abo abawashiye emakhaya, noma bacule ngezinkinga abahlangabezane nazo beshela. Umculo kamasikandi uyahambelana nobunkondlo. UMathenjwa (1995:25) ubheka ubunkondlo obusemculweni kamasikandi uma esezibongela noma

ezihasha, lapho ezisho imvelaphi yakhe. UNTombela (2011:88) uthi omasikandi basebenzisa ubunkondlo uma becula, bafuna ukuthi abalandeli bakubone, bakhogele, bakuthinte futhi bakulalele lokho abasuke becula ngakho. Omasikandi uma becula balingisa ngezitho zabo zomzimba lokho abasuke bekhuluma ngakho, ikakhulukazi izandla. Isibonelo iqembu “Izingane Zoma” uma licula mhlawumbe ngendoda likhombisa ngezandla amadevu. Lelo isu lokusebenzisa izinzwa.

Maningi amasu obunkondlo atholakala emculweni kamasikandi. ULewis (1968:8) uthi umfanekisomqondo yisithombe esakhiwa ngamagama emqondweni. Leli yisu lezimbongi ukwenza lowo osuke elalele noma ebukele okwenziwayo kwakheke isithombe emqondweni wakhe ngokuthile okukhulunywa ngakho. USteinberg (2007:74) esekela iphuzu lemifanekiso mqondo uthi:

*Artists have ability to communicate their mental images or interpretations of the word, by using the medium in which they are best able to express themselves.*

UShabane (1999:93) uthi umasikandi ubambe elikhulu iqhaza ekuxwayiseni umphakathi ngezinto eziyichilo. Luningi ke nolunye ucwaningo olwenziwe mayelana nomculo kamaskanda njengalolu lukaMathenjwa (1993) noluka-Olsen (2001).

Ukuphetha singasho ukuthi umculo kamasikandi uneqhaza elikhulu ekufundiseni, nasekuxwayiseni abantu ngezinkinga ababhekene nazo, ngoba okuningi abacula ngakho kuwuthinta ngqo umphakathi. Uma umasikandi ungalalelisiswa kuningi umphakathi ongakuzuza. Lapha singabala ukuxwayisa ngokuhlukunyuzwa kwabantu besifazane kanye nezingane, sifunde okuningi ngezombusazwe bese sifunda namasiko ethu njengabantu abamnyama.

## **1.6 Imibuzo ezophenduleka kulolu cwaningo**

Lolu cwaningo luzolekelela ekuphendulekeni kwemibuzo elandelayo:

1. Ngokomculo we-“Izingane Zoma”, yiziphi izimbangela zokuhlukunyuzwa kwabantu besifazane?

2. Ngokomculo we-“Zingane Zoma”, yiziphi izinhlobo eziwayelelekile zokuhlukunyezwa kwabesifazane?
3. Ngokomculo we-“Zingane Zoma”, yiziphi izindlela ezisetshenziswa ngabesifazane ukubhekana nokuhlukunyezwa?

## **1.8 Izinhloso zocwaningo**

Umcwaningi uma enza ucwaningo kusuke kunezinhloso ezithile asuke ezihlosile noma okuthile asuke efuna kufezuke. UHuberman (1984:34) uthi ucwaningo lwenzelwa izinhloso ezimbili: okokuqala ukuthola inkinga kanye nesixazululo sayo, okwesibili ukuphonsa esivivaneni solwazi olukhona mayelana nenkinga. Okuyiyona nhloso yalolu cwaningo ngokubheka iqhaza elibanjwa umculo kaMasikandi weqembu “Izingane Zoma” ekuvezeni ukuhlukunyezwa kwabantu besifazane. Lokhu kuzokwenziwa ngaphansi kwamaphuzu amathathu noma izinhloso ezintathu eziqavile:

1. Inhloso yokuqala ngokuthola ukuthi ngokweqembu “Izingane Zoma” iziphi izimbangela zokuhlukunyezwa kwabantu besifazane noma izimo ezibabeka engcupheni yokuhlukunyezwa.
2. Inhloso yesibili ngokuhlaziya ukuthi ngokweqembu “Izingane Zoma” iziphi izinhlobo eziwayelelekile zokuhlukunyezwa kwabesifazane.
3. Eyesithathu ngokucubungula ukuthi ngokwaleli qembu yiziphi izindlela abantu besifazane abazisebenzisayo ukubhekana nokuhlukunyezwa.

Ngalezi zinhloso umcwaningi uthemba ukuthi uzoyihlonza inkinga yokuhlukunyezwa kwabesifazane kanye nesixazululo sayo njengoba kuvezwa ngumculo weqembu “Izingane Zoma”. Ngaphezu kwalokho, inhloso ngokuphonsa esivivaneni socwaningo oluhlobene nalesi sihloko.

## **1.9 Izindlela zokwenza ucwaningo**

Umcwaningi kumele akhethe kahle indlela yokucwaninga ezindleleni eziningi zokucwaninga. Indlela yokucwaninga kumele kube yileyo ekufanele ukucutshungulwa kolwazi oluthile. Kulolu cwaningo umcwaningi ukhethe indlela yokucwaninga eyikhwalthethivu okuyindlela eveza

imiphumela ngamagama okwenza ihluke endleleni yokucwaninga eyikhwantithethivu esebenzisa imiphumela eyizinombolo.

ULeedy (1993) uthi:

*Qualitative research method deals with data that are  
Principally verbal and quantitative research methodology  
as dealing with data that are principally numerical.*

Nakulolu cwaningo kulindeleke ukuthi imiphumela kube yileyo etholakala ngamagama, futhi kube ilezo zimpendulo ezishaya emhlohlweni. Ngisho nesihloko socwaningo sikhuluma ngokuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zomculo kamaskandi weqembu “Izingane Zoma” singamagama. Lokhu kuveza ukuthi ngisho nezimpendulo eziyolindeleka zibe ngamagama. UFlick (2009) uthi ikhwalithethivu inconywa kakhulu ngokunikeza ulwazi olunzulu kulokho okusuke kucwaningwa ngakho. UDey (1993) uthi ulwazi lwekhwalithethivu lusebenzisa izincazelo ezakhiwa ngolimi kanye nokwenza. UHolborn (1990) uveza ukuthi ikhwalithethivu inikeza ulwazi ngamagama.

UStrauss noCorbin (1990) bathi ikhwalithethivu ingasho izinto eziningi ezahlukahlukene ebantwini abahlukahlukene, ngakho akulula ukuyichaza ngendlela ezokwanelisa bonke abantu. Kanti uDenzin noLincoln (2003) bathi ikhwalithethivu yenza umcwaningi azibone esemhlabeni walabo asuke ecwaninga kubo. Umcwaningi kulolu cwaningo uzosebenzisa indlela yokucwaninga eyikhwalithethivu, ngokulalela amacwecwe omculo kaMasikandi weqembu “Izingane Zoma”. Lena iyona ndlela elulungele ucwaningo lwalolu hlobo ngoba kuzocwaningwa iqembu elilodwa. Kuzosetshenziswa nendlela yokuhlwaya ulwazi emibhalweni enhlobonhlobo, ezincwadini ezishicilelwe kanye nalezo ezingashicilelwe kuhlanganise amathesis, amajenali, ama athikhili kanye nakumaphephandaba ehlukahlukene anezindaba ezithinta umculo weqembu “Izingane Zoma” kanye nokuhlukunyezwa kwabantu besifazane.

## **1.9 Izinjulalwazi zocwaningo**

Ocwaningweni olwenziwayo kubalulekile ukuthi kube khona injulalwazi kumbe izinjulalwazi ezahlukahlukene ezisetshenziswayo. UShabane (1997) uthi injulalwazi iwuhlaka lwemicabango ejulile eyalukwa ebuchosheni emayelana nesimo sempilo njengoba sinjalo. UReeves (2008) kuNkosi (2014) uthi izinjulalwazi zinikeza umcwaningi amehlo amasha okuba abheke izinkinga

zokuhlalisana kwabantu emiphakathini. Injulalwazi iyimicabango ekwazi ukudluliselwa ezizukulwaneni ngezizukulwane. Ayiphelelwa yisikhathi, noma ngabe yayisungulwe nini, iyakwazi ukuyamaniswa nokuthile okwenzeka esikhathini samanje.

Injulalwazi ifana nohlaka lwemibono noma imiqondo okungase kususelwe kuyo uma kuchazwa okuthile. UNkosi (1999) uthi injulalwazi ingumbono wabanye abantu abangongoti, futhi lowo mbono uba ngumgudu abantu abawulandelayo ekusekeleni imibono yabo. Kanti uSpivak (1992) yena uthi njulalwazi iwulwazi olungekho obala futhi olungathintene nempilo njengoba injalo, ikhuluma ngempilo ezingeni elingabonakali. UMyeza (2001:13) uthi injulalwazi ingachazwa njengomcabango womunye umuntu ongawucaphuna, bese uwusebenzisa noma ufakaze ngawo emsebenzini wakho. Lokhu ungakwenza ngoba ufuna ukufakazisa, noma ufuna ukusekela okushoyo. Izinjulalwazi zisetshenziswa ikakhulukazi izikhungo zemfundo, umsebenzi nomsebenzi owenziwayo imvamisa usekelwa ngolwazi olunzulu lwezinjulalwazi. Umsebenzi osekelwa ngezinjulalwazi uthathwa njengomsebenzi oqinisekisiwe ngenxa yokusekelwa kwawo.

### **1.8.1 Injulalwazi YeDiyontoloji**

Injulalwazi ewumgogodla walolu cwaningo yiDiyontoloji (deontology) eyasungulwa nguKant (1785). Leli gama lisuselwe olimini lwesiGriki, elithi *deo* elichaza umsebenzi noma isibopho kanye nelithi *logos* elisho isifundo. Leli gama idiyontoloji laqala ukusetshenziswa uBroad (1930), kodwa lona laqanjwa uBentam (1826).

Le njulalwazi igqamisa ukwenza izinto ngendlela efanele noma eyamukelekile emiphakathini. UKant (1964) uthi umuntu ngamunye kumele enze izinto ngendlela angafisa ukuthi umhlaba wonke wenze ngayo, futhi lokho kwenziwe umthetho obusa bonke abantu. USullivan (1989) uthi iDiyontoloji iqhakambisa ukuthi umuntu kumele aphahe abanye abantu ngenhlonipho futhi abe nokuzithoba, bese eba ngocabangelayo. USibiya (2014:352) uthi iDiyontoloji igcizelela isibophezelo senhlonipho noma sokwenza okulungile nokuhlonipha amalungelo abantu. Le njulalwazi iyaxhumana nalolu cwaningo olukhuluma ngokuhlukunyezwa kwabantu besifazane. Ibheka isenzo samadoda njengesenzo esibisi, esingakhombisi ukucabangela abanye, futhi esikhombisa ukungabi nenhlonipho.

Engomeni yeqembu “Izingane Zoma” enesihloko esithi ‘Ngizokubophisa’ kuyavela ukuhlukunyezwa kwabantu besifazane. Kule ngoma indoda idla imali yayo ingawunakekeli umndeni wayo, kube unkosikazi owondla umndeni kuphela. Inkosikazi isimthembisa ukumbophisa ngalesi senzo sakhe:

(Indoda)	Wo yamnandi imali yami, Ngidla imali yami”.
(Inkosikazi)	Njalo uma udakiwe ufike ubange umsindo layikhaya Wondliwa yimi uyashaya futhi Ngizokubophisa uma ngabe ungishaya baba Ngiyokuvulela icala awazi ukuthi umfazi akashawa?

Kule ngoma engenihla kuyavela ukuthi amakhosikazi ahlukunyezwa amadoda ngokuthi aphuze bese ewashaya, engabondli. Enye yezingoma eveza lesi simo ingoma ethi, “Umfazi ushaywa ngani?” Unkosikazi uyazikhalela uthi usekhathele ukushaywa, uncenga umyeni ukuthi akavale umnyango bakhulumele ekamelweni. Uyambuza ukuthi usengaze apha the isagila sengathi ulwa nenye indoda ngoba kwenze njani?

Abantu besifazane abashadile babuye bahlukunyezwe ngokuthi ubaba angafuni ukuqhuba inkonzo yasekamelweni. Ingoma enesihloko esithi “Ubaba akasashumayeli” iveza ukuthi ubaba ubuya emsebenzini azifundele amaphephandaba angabe esayiqhuba inkonzo yasekamelweni. Kwenye yezingoma enesihloko esithi “Umlomo”, indoda imtshela ngokuqondile unkosikazi wayo ukuthi iyolala kwantandokazi yayo, inkosikazi iyamphendula ithi noma ingaya lapho into ezoyithola lapho iyafana nale eyishiya la endlini. Indoda iyamphikisa ithi akufani kunomehluko omkhulu. Inkosikazi lapha ihlukumezeka emoyeni.

NgokukaCline (2010) iDiyontoloji iphathelele nokuhlonipha kanye nokwenza izinto ngokucabangela abanye abantu. Igcizelela ukuzibophezela komuntu ngamunye ukwenza izinto ezisemthethweni nezivumelekile. Amadoda ahlukumezayo ayahluleka ukulandela umbono weDiyontoloji. UKant (1964) ukhuthaza ukuthi abantu babe nobuntu ukuze kuhlaleke kahle emhlabeni. Uma amadoda ehluke abantu besifazane, asuke enza ngokuphambene nombono wenjulalwazi yeDiyontoloji othi yenze into ngendlela ongafisa umhlaba wonke uphile ngayo.

Ukuhlukumeza ngokomoya kungafaka ukuhlanjalazwa noma ukuthukwa phambi kwabanye abantu. Amadoda ahlukumezayo awanqeni ukuhlambalaza omkawo phakathi kwabanye abantu. Kungaba phambi kwezingane zawo noma emndenini wawo kwesinye isikhathi kube ngisho emphakathini lapho indoda ikhuluma amazwi ayiziswana kunkosikazi. Engomeni ethi: “Amathanga Amancane” indoda ithi ayisamfuni unkosikazi ngoba unamathanga amancane futhi udakwa utshwala. Lokhu ayikusho bebdwa, kodwa kukhona nabanye bomndeni.

Indoda ehlukumezayo ayinqeni ngisho ukumshaya phambi kwabantu bomndeni wayo unkosikazi wayo. Ngokwenza njalo la madoda asuke engawahloniphi amalungelo angokwemvelo amakhosikazi awo. Lawa ngamalungelo angabekwanga abantu noma enziwa ngezenzo zabantu kodwa angokwemvelo. Akusiwona amalungelo amadoda kuphela lawo kodwa nabantu besifazane banawo lawo malungelo emvelo. UFerrell, uFraedrich kanye noFerrel (2008) bathi abantu bayazazi izenzo ezinhle kanye nezenzo ezimbi ngale kokuthi baze babheke imiphumela yazo.

Injulalwazi yeDiyontoloji ihambisana kakhulu nalolu cwaningo futhi konke lokhu okubalwe ngenhla kungabazuzisa abesifazane ukuze bangahlukumezeki. Nawo amadoda uma engalandela uhlelo lwale injulalwazi angaphila emhlabeni ongcono kakhulu.

### **1.8.2 Injulalwazi yeLibherali feminizimu**

Ifeminizimu ikhuthaza ukuhlonishwa kwamalungelo abantu besifazane, futhi ilwa nokuhlukunyezwa kwabo. Igquqguzela ukulingana phakathi kwabesilisa nabesifazane. ILibherali feminizimu ikhuthaza amalungelo afanayo kwabesilisa nabesifazane. UCudd (2006) uthi abantu besifazane kumele bavikelwe uHulumeni kukho konke ukuhlukumezeka noma ngabe bakuyiphi indawo. Ukholelwa ukuthi abantu abanikezwe amandla nemithetho yokuphatha abantu besilisa. Imithetho ekhona kaHulumeni amafeministi ayibona ivuna abantu besilisa futhi ibekwe ngabantu besilisa.

Engomeni ethi “Isidina Sikamahlalela” indoda ayimondli umkayo kodwa ifuna ucansi ngenkani futhi iyamshaya. Amafeministi angu Collins (1990) benoLeherman (1997) bathi umuntu wesifazane unelungelo kanye nenkululeko yokuba nobudlelwano azikhethele bona kanye nenkululeko yokuzikhethela mayelana nokuya ocansini. ILibherali feminizimu ilwa nokubusa

kwabantu besilisa kanye namandla abaziphe wona. URedfern no-Aune (2010) bathi ifeminizimu ihambisana nemihlo elinganayo kwabesilisa nabesifazane ngomsebenzi olinganayo kanye nokuqedwa kodlame olubhekiswe kwabesifazane. Ifeminizimu yehlukene izigaba eziningi, izibonelo zayo uhlobo lweRadikhali, iSoshiyalisti, iMarxist, kanye neLibherali feminizimu ([www.sociology.org.uk](http://www.sociology.org.uk) 2005).

Kukhona ne-*Black feminist theory* ehlukeni kabili. Kukhona eyi-*Post-colonial black feminism* kanye neyi-*Post apartheid black feminism*. Injulalwazi eyi-*Post apartheid black feminism* iveza ukuthi kunomehluko phakathi kwefeminizimu yabantu besifazane abamhlophe kanye nabantu besifazane abamnyama base Ningizimu Afrika. Le njulalwazi ngokukaDuma (2006) iveza ukuthi abantu abangamafeministi amnyama kanye namhlophe ababuki izinto ngaso linye. Isibonelo, uma omhlophe ebona omnyama ehleli emshadweni noma ehlukekile, omhlophe ukubuka njengokungacabangi noma ubudenga. Omnyama uma ehleli kodwa ehlukeyezwa ukuthatha ngokuthi uyakwazi ukumelana noma ukubhekana nalokho kuhlukeyezwa. Okungenzeka ukuthi akasheshi alahle ithemba; ubona kusazobuyi kulunge, noma usuke ezitshela ukuthi isimo uzosishintsha sibe yilesi asifunayo.

Kulolu cwaningo kuzosetshenziswa injulalwazi eyi libheralizimu feminizimu ehlobene ne-*Post apartheid black feminism*. Lokhu kwenziwe ngenxa yokuthi kubhekwa ukuhlukeyezwa kwabantu besifazane abamnyama base Ningizimu Afrika. Le njulalwazi igqamisa ukuthi kumele abantu besifazane banikwe amalungelo alinganayo nawabesilisa. Iveza ukuthi akukho okuyolunga uma kukhona ukungalingani. Igqamisa nokuthi abantu besifazane kumele bathole imfundo, ngoba iyona ebukeya iyesikhali sokulwa nokucwaswa kanye nokuhlukeyezwa kwabo. UMackenzie benoStoljar (1999:13-19) bathi abantu besifazane kumele baphile impilo abazikhethele yona, babe nenkululeko, bakwazi futhi ukuzimela. UCudd (2006) kanye noRhode (1997) bathi uHulumeni kumele ubavikele abantu besifazane odlameni olubhekiswe kubo.

Iqembu lomculo “Izingane Zoma” linezingoma ezikhombisayo ukuthi banolwazi ngokuvikelwa kwamalungelo abantu besifazane. Baveza ukuthi abantu besifazane sebeyayazi okuyiyona ndlela abangazivikela ngayo uma bebhekana nokuhlukeyezwa. Kwemanye amaculo abo kuvela ukuthi abasefazane kabasathuli nje befele phakathi uma behlukeyezwa kodwa bawatshele kwezikabhoqo amadoda. Iningi lamaculo aleli qembu akhuthaza ukulingana nokuhlonipha



amalungelo. Konke lokhu kuzobe kubhekwa kulolu cwaningo ngenhloso yokubona ukuthi izingoma zaleli qembu zihlobene kanjani nalokho okushiwo yiLibherali feminizimu.

## **1.9 Isiphetho**

Isahluko sokuqala sendlalela konke okuzobe kwenzeka ocwaniningweni ngoba kulapho kuvela khona zonke izinyathelo ezizokwenziwa uma sekucwaningwa. Lokhu kulekelela ngisho umfundi wocwaningo ngokuthi asheshe akuqonde okuzokwenzeka noma okuzokwethulwa ocwaniningweni. Kulesi sahluko kulapho kubhekwe konke okuzogxilwa kukho ocwaniningweni. Kube sekubhekwa izinhloso zocwaningo, isidingo socwaningo, kwabe sekubhekwa ukubuyekwezwa kwemibhalo. Okunye okubhekiwe izindlela zokucwaninga, kanye nezinjulalwazi okuyizona eziwumgogodla walo lonke ucwaningo. Lapha kuvele injulalwazi yediyontoloji kanye nenjulalwazi eyilibherali feminizimu. Sibe sesiyaphethwa isahluko sokuqala. Manje sibheke esahlukweni sesibili lapho, kuzobhekwa izinhlobo zokuhlukunyezwa, okuwukuhlukunyezwa ngokomphefumulo nengqondo, ukuhlukunyezwa ngokomzimba, kanye nokuhlukunyezwa ngokocansi.

## **ISAPHLUKO SESIBILI**

### **IZIMBANGELA ZOKUHLUKUNYEZWA KWABESIFAZANE**

#### **2.1 Isingeniso**

Kulesi sahluko kuzobhekwa izimbangela zokuhlukunyezwa noma izimo ezibeka abantu besifazane engcupheni yokuhlukunyezwa. Lezo izimo ezibukeka kuyizo ezinomthelela noma ezibhebhethekisa ukuthi abantu besifazane bazithole sebehlukekumezeka.

#### **2.2 Izimbangela zokuhlukunyezwa**

“Izingane Zoma” zinezingoma eziningana eziveza izibonelo zezimbangela zokuhlukunyezwa kwabesifazane. Ake sibheke nazi ezinye zazo:

##### **2.2.1 Isimo somnotho**

Lesi yisimo sokuqala esenza ukuthi umndeni ungahlalisani kahle. Uma ubaba wekhaya eholala imali encane uba nokucindezeleka agcine engasakwazi ukwanelisa umndeni wakhe ngezidingo zawo. Lokhu kwenza ukuthi babe nengxabano. Kuningana okuyizimo ezingase ziholele ekutheni isimo somnotho singabi sihle ekhaya bese kugcina kuhlukumezeka owesifazane. Umsebenzi ongaholeli kahle uyamxabanisa ubaba wekhaya nowakwakhe. Lokhu kudalwa ukuthi usuke embona evuka eya emsebenzini, kodwa abone izidingo zekhaya nezakhe zinganeliseki. Lokhu kwenza ukuthi ubaba angathenjwa, kodwa kunalokho abukeke njengomuntu ozicabangela yena yedwa. Kwesinye isikhathi ubaba aze angenwe wumqondo wokuthi imali leyo ayisebenzayo kube eyakhe yedwa, ngoba ebona ukuthi umndeni ngeke waneliseke vele iyona.

UGoode (1971) uthi amadoda aholala kancane kujwayelekile ukuthi isikhathi esiningi asichithe ngokuvukuza uthuthuva kumuntu anobudlelwano naye. Ake sibheke nasi isibonelo sengoma:

Ngoba uyasebenza nje baba,  
imali yakho asisayazi layikhaya,  
Awusho kanti usebenzela ukondla bani?

Sayigcina nini imali yamadoda ethu,  
evela eGoli?

Kule ngoma indoda ilindele ukuthi inkosikazi kube yiyona eyondlayo, itshela unkosikazi ukuthi ngoba unemali naye yini ayifune kuyena. Lokhu okwenziwa indoda la kunkosikazi wayo kuphambene nomthetho weDiyontoloji oshiwo uRoss (1930) othi kumele usize abanye abantu ukuze ubandisele injabulo, futhi ubenze bathole zonke izidingo zabo. Lokhu akuhambisani nenjulalwazi yeDiyontoloji etusa ukuthi abantu bathembeke, futhi bagcine izithembiso abazenza.

Enye ingoma eveza ukungondliwa kwenkosikazi inesihloko esithi “Safa Indlala”. Lapha kuyavela ukuthi indoda ike ingayikhiphi imali isebenza ingabacabangeli abomndeni wayo, ikakhulukazi kumuntu enobudlelwano naye. Kule ngoma inkosikazi igcina isicelwa izingane ukuthi ayihambe iyozebenzela ngoba uyise akazondli:

Kuyoze kube nini sibulawa yindlala  
ubaba esebenza?  
Sabulawa indlala ubaba esebenza,  
Awuke uhambe nawe mama uyosebenza,  
Ngoba ubaba akasondli.

Enye yezingoma ezikhombisa ukungondli ekhaya yingoma ethi “Uyaqala” lapho inkosikazi ibalisa khona ngokuthi yona nezingane zayo sebebulawa indlala:

Uyaqala owakwami ukuyenza le nto,  
usefik'ekhaya engaphethe ngisho  
Amaswidi abantwana.  
Ngizoke ngimnike iphalishi lilodwa  
Akanqazi kahle.

Ngenxa yesimo somnotho ontengantengayo abantu abaningi abasebenzi; lokhu okudala ukuthi amadoda azithole engasasebenzi. Lokhu kwenza ukuthi indoda ibe nenhliziyo encane ihlale ngaso sonke isikhathi inolaka. UHolmes (1967) uthi ukuphelelwa ngumsebenzi kuyawuphazamisa umndeni futhi kungaholela engcinezini nasekucwileni ophuzweni oludakayo. Izinkinga eziningi ezihlasela imindeni iningi lazo zisuke zisuswa ukungasebenzi. UMckeey-Ryan, uSong kanye noKinicki (2005) bathi umuntu ongasebenzi uphelelwa ukuzethemba azizwe enecala, ngaso sonke isikhathi ahlale enentukuthelo. Ngabantu abangasebenzi okuyibona abajwayele ukukhiphela isibhongo kubantu abanobudlelwano nabo.

UKomarovsky (2002) uthi ukungasebenzi kudala ukuthi kube khona ushintsho lokwenza ucansi kowesifazane nowesilisa. Uma owesilisa engasebenzi owesifazane uphelelwa uthando locansi. UWarr (1987) uthi umuntu ophelelwe umsebenzi uphila kanzima nomndeni wakhe, ngoba wehlelwa isithunzi. U-Amato (1995) uveza ukuthi izinkinga eziningi emndenini zidalwa ukungabikho kwamathuba omsebenzi. Kanti uPrice (2002) yena uthi ukulahlekelwa umsebenzi kungadala ukuthi abantu bagule ngokomqondo balahlekelwe nawukuthi bazethembe ngenxa yokuthi usesuke ezingeni eliphezulu waya ezingeni eliphansi. Lokhu kusekelwa nguPaul benoMoser (2009) abathi abantu abangasebenzi babhekana nezinkinga ezingokwengqondo ngenxa yengcindezi.

Ucwaningo oluningi luveza ukuthi amadoda angasebenzi ahlaselwa izifo zengqondo abe nentukuthelo engapheli kanye nokungazethembi. UDuma (2007) uthi ukungasebenzi kwenza umuntu angazethembi, azizwe ecindezelekile emoyeni, enganto yalutho futhi engabalulekile. Umuntu ongasebenzi ugcina esesebenzisa kabi uphuzo kanye nezinye izidakamizwa okwenza isimo kube esibi nakakhulu kuye nasemndenini wakhe. Okunye okuba kubi ngukuthi ubaba uma engasebenzi wehlelwa isithunzi emndenini wakhe, bagcine bembukela phansi. Ukuze alwe nenkinga yokwehlelwa isithunzi uvame ukuthi kube uyena ovuka ngolaka kuqala ukuze aveze ukuthi usawuphethe umndeni wakhe futhi uyena oyinhloko yekhaya. Ngenxa yokuthi akasebenzi inhliziyi yakhe ihluthuka kalula, azithole sekulula ukuthi ahlukumeze umndeni, ikakhulukazi unkosikazi wakhe.

UBenson (2003) uthi abantu besilisa abanengi abajwayele ukuba sekhaya isikhathi esiningi bathola isikhathi esiningi sokuxabana nalabo abanobudlelwano nabo uma beqhathaniswa nabasebenzayo. Isizathu salokhu ukuthi basuke benenhliziyi encane ngenxa yokuthi abasebenzi, bacabanga nokuthi abantu abanobudlelwano nabo bababukela phansi. Ngalesi sizathu, ukuze baziwe ukuthi bangcono noma bakhulu kunabantu besifazane bakhetha ukuthi babe nodlame baxhaphaze abantu abanobudlelwano nabo. Nasi isibonelo sengoma ethi “Isidina Sikamahlalela” esekela lokhu:

Wonke amadoda asezingodweni ,  
eMaritzburg wena  
wahlalela mina nje.  
Nasi isidina sikamahlalela.

Kuyacaca la ukuthi le ndoda ayiyi emsebenzini ngoba ingafuni, ngoba inkosikazi iyaveza ukuthi wonke amadoda asezingodweni eMaritzburg. Okusho ukuthi umsebenzi, uyatholakala iyona nje ingafuni ukuyofesa. Kule ngoma indoda isebenzisa ucansi njengento yokuyichithisa isizungu njengoba ingasebenzi. Iphoqelela owesifazane ukuthi ahambe ayondlala. Ilungelo lakhe lokhuzikhethela ukuya ocansini ilishaya indiva.

Nakhona lapha kuyabonakala ukuthi indoda iphambene nenqubo weDiyontoloji oveza ukuthi kumele ungenzi izinto ezizokwenza abanye abantu bezwe ubuhlungu. Kanti futhi iphambene ngisho nalokho okushiwo yiLibherali feminizimu ethi umuntu wesifazane uzimele akayena owendoda futhi unelungelo lokwenza athanda ukukwenza ngempilo yakhe. ULeherman (1997) uthi owesifazane unelungelo lokuzivikela ekwenzisweni ucansi ngenkani noma ngesihluku. Abantu besifazane akumelwe basatshiswe noma ingayiphi indlela. Lokhu kusekelwa nayinjulalwazi ilibherali feminizimu egcizelela ukuthi abantu besifazane kumele babe nenkululeko.

Kuyenzeka ukuthi indoda ingasebenzi ngenxa yokuvilapha, ingafuni ukuyosebenza umsebenzi ube utholakala. Laba kababalwa njengabantu abangasebenzi ngenxa yokuthi umsebenzi awukho (Van Schaik, 2008). Labo abangakuthandi ukusebenza basuke benezinto zabo ezenza bangathandi ukusebenza. Okunye kwezimbangela zokuthi bangafuni ukusebenza ukuba ngamavila endalo. Abanye basuke bethamele emasimini alinywa amakhosikazi abo. Abanye abangafuni ukusebenza basuke bekuthola kunzima ukushiya amakhosikazi abo becabanga ukuthi bazophucwa abanye omahlalela amalungelo abo. Kanti abanye basuke bezingenela nje ukusebenza. Engomeni ethi “Isidina Sikamahlalela” kuyavela ukuthi amanye amadoda ayasebenza ezingodweni eMaritzburg kodwa lo mahlalela yena akafuni ukuyosebenza. Umkamahlelela uzizwa ehlukekile ikakhulukazi ngoba umahlalela uhlale emfuna ucansi njalo nje. Ingoma ithi:

Sengikhathele ukugqozwa njalo,  
ubusuku bonke ngilambile.

Lokhu kuveza ngokusobala ukuthi abanye akukhona ukuthi abasebenzi ngoba bengawutholi umsebenzi, kodwa kungenxa yobuvila bahlalele ukuhlukumeza omkabo. Kanti abanye abayi ukuyofuna umsebenzi bahlalele ucansi kuphela namakhosikazi abo. Kunengoma ethi “Baba kaNonhlanhla” enala mazwi:

(Inkosikazi) Awungitshele kahle baba wabantabami  
(Indoda) Ngikutshele ukuthini?

(Inkosikazi) Awusakucabangi ngempela  
Ukuyozama ukuya eGoli?  
Wahlala wathula nje ,  
Amanye amadoda ayasebenza  
Ungayigadi into yami.

Lokhu kuveza khona ukuthi abanye abayi ukuyofuna umsebenzi ngoba besuke begade amakhosikazi abo. Ngesikhathi engasebenzi uzizwa kungathi akasenawo amandla okuphatha umndeni wakhe. Kulapho eqala khona ukuveza amandla akhe ngokuthi ashaye noma ahlukumeze unkosikazi wakhe. Ukulahlekelwa umsebenzi abantu kubenza benze izinto abebengeke bazenze ukuba bebephila. Inkinga ukuthi kulahleka umqondo bangabe besacabanga ngendlela efanele. UMclloyd (1990) uthi ukungasebenzi kungaze kudale ukuthi abantu bafake isehlukaniso, futhi kuletha olukhulu ushintsho empilweni yabantu. Kuba nzima ukushintsha indlela abebekade bephila ngayo ngenkathi kusasetshenzwa. Kwabanye abangondliwa ububha noma ukuhlupheka kubhalwa emehlweni. Lokhu kutholakale engomeni ethi “Udadewethu” esho kanje:

Udadewethu akahambanga enje.  
Usemathanjana unje asisamboni  
Wehlulekile umkhwenyana ukumondla.

Umuntu uma engasebenzi nje, noma ngabe akasebenzi ngoba engawutholi umsebenzi, noma akasebenzi ngoba evilapha, uba nakho ukucindezeleka okungamenza aze agcine efisa ngisho nokuzibulala. Uzizwa ehlukile kwamanye amalunga omphakathi. Okunye okubi ukuthi kuholela ekudleni izidakamizwa kanye nasophuzweni oludakayo. Ukungasebenzi kumehlisa isithunzi umuntu wesilisa agcine ezibona engasabalulekile kunkosikazi wakhe, kuphela ngisho nenhlonipho abeyithola ngenkathi esasebenza. Ukungasebenzi kubuye kwenze ukuthi owesifazane alahlekelwe uthando angabe esafuna ukuya nomyeni wakhe ocansini.

## **2.2.2 Ukukhombisa amandla komuntu wesilisa**

Indoda ngokwemvelo izazi kuyiyo enamandla, ayifuni kube khona okuthile okuzoyenza ibe sengathi ayinamandla. Kuze kube khona isisho esithi indoda ayibuzwa, oyicefezela ngemibuzo uhlangabezana nezimbila zithutha. Uma indoda izizwa kungathi amandla ayo okubusa ayaphela ilwa nalokho ngokuthi ibe nodlame. UJohnson benoFerraro (2008:262) bathi:

*Violence is more likely to occur when individuals feel they are losing contro whether over their spouse or over the aspects of their lives.*

Lokhu kutholakale engomeni enesihloko esithi “Ulalephi?” Uma indoda ibuzwa ukuthi izolo ilalephi iphendula ngokuthi ayishongo ukuthi umkayo akazoba yiphoyisa layo lapha ekhaya:

- (Inkosikazi) Webaba kaBongathini izolo ulalephi?  
(Indoda) Musa ukubheda angishongo ukuthi uzoba yiphoyisa lami layikhaya.  
(Inkosikazi) Hhayi bo musa ukumosha umshado nami ngizoyenza le nto, Sihlukene ngezitho zomzimba kuphela; Umqondo uyefana nenhliziyo iyefana nje nemizwa iyefana.

Indoda izibona ukuthi isiyehlelwe isithunzi isibuzwa kalula unkosikazi ukuthi ilalephi. Lesi senzo siyaphikisana nenkolelo noma isisho esithi indoda ayibuzwa. Indoda iyacasulwa ilezi senzo senkosikazi. Lokhu kuveza ngokusobala ukuthi ukuxoxisana akukho neze kuleli khaya indoda ayifuni ukubuzwa ukuthi iphumaphi. Inkosikazi izithola ihlukumezekile ngenxa yalokhu. Sithola okuthi akufane futhi engomeni ethi “Imantshi”:

- (Inkosikazi) Awungitshele baba wabantabami uphumaphi?  
(Indoda) Waphenduka inkantolo umuzi wami,  
Yaphenduka ijele indlu yami  
Okusho ukuthi namhlanje angilali  
Iyangigweba imantshi.  
(Inkosikazi) Konje kuthiwa indoda ayibuzwa?

Uma indoda ibuzwa ukuthi iphumaphi ithi indlu yayo isiphenduke ijele futhi umkayo usephenduke imantshi emgwebayo. Naku le ngoma unkosikazi ugcina ehlukekile. Kanti enye ingoma ithi “Ipholistleshi”, nakhona lapha indoda ikhala ngokubuzwa imibuzo; ayifuni ukuphendula ngendlela enenhlonipho nothando kunalokho ithi umuzi wayo usuwaphenduka ipholistleshi. Nalapha indoda iyakhombisa ukuthi iphethe kayifuni ukuphendula ngendlela efanele futhi kayifune kubuzwa lutho. Enye yezingoma ithi “Isifebe sendoda”. Inkosikazi ithi yasuka kubo ithi izogana kanti izogana isifebe sendoda esibuye singalali ekhaya.

- (Inkosikazi) Mina ngasuka ekhaya ngithi  
Ngithi ngizogana, kanti ngizogana isifebe  
Sendoda.  
(Indoda) Akushiwo lokho, angikaze ngizwe kuthiwa  
Indoda isifebe.  
(Inkosikazi) Indoda enjani ebuye ingalali ekhaya.

Lapha kuyavela ukuthi indoda ibuye ingalali ekhaya, iyobona ezinye izintombi zayo. Engomeni ethi “Ubani okufonelayo?” indoda ifuna ukwazi zonke izingcingo ezingenayo kodwa yona ayifuni ukubuzwa ukuthi ucingo luvela kubani:

(Inkosikazi)	Baba wathi uma kungena ifoni Awufuni ngiyi ansele phandle Wena uma kungena ifoni uyayicisha
(Indoda)	Angimfuni umfazi okhuluma efonini Ngingamuzwa ukuthi uthini Musa ukufuna ukuphikisana nami Phela mina ngiyindoda.

Nakule ngoma indoda igcizelela ukuthi yiyona ephethe enamandla. Ngakho ukungahloniphi ukulingana kwamalungelo nakho kuyayidala inkinga. USikhosana (1998) yena uthi into eyenza abantu besilisa bazizwe benamandla ukuthi yibona abakhipha ilobolo, ngakho kumele babe namandla ngaphezu kwabantu besifazane. La mandla bawakhombisa ngokungafuni ukubuzwa nokungafuni ukuphendula imibuzo abayibuzwa ngamakhosikazi. UKalil beno Ziol-Guest (2008) bathi ukungafuni ukubuzwa kwendoda imibuzo, kuphambene nenjulalwazi yeLibherali feminizimu ethi umuntu wesifazane unelungelo lokukhuluma afisa ukukusho noma ukukudlulisa.

Enye yezindlela amadoda ahlukumezayo ayenzayo ukukhombisa ukuthi anamandla futhi yiwona aphethe ngukunqabela abantu anobudlelwano nabo ukuthi basebenze. Kwesinye isikhathi basuke besaba ukuthi unkosikazi noma intombi uzofika emsebenzini aqome. Baze basho ukuthi ziningi izinto ezenzekayo emisebenzini. Ingoma eveza lokhu ithi “Ngixoliseleni bazali bami”:

Ngahamba ngayosebenza emapulazini  
Ngingatshelanga umyeni wami ukuthi ngalalaphi  
Manje ungibuza ukuthi ngalalaphi,  
Ngoba kukhona amadoda emapulazini  
Ngixoliseleni bazali bami.

Ukunqabela umuntu ukuthi asebenze kungolunye uhlobo lokucindezela kanye nokuhlukumeza. Lokhu kuncikene nokuthi ufuna ukuthi angasebenzi ukuze ancike kuwe ngaso sonke isikhathi angakwazi ukuzimela ngokwakhe. Amadoda ukuze azigcine ephethe noma engaphezulu kwamakhosikazi awo awanqabela ukuthi asebenze. Awanqabela enokuthi aphenkulane nawo. Uma inkosikazi iphendula, indoda ithatha ngokuthi isifuna ukuthatha ilungelo layo lokuba indoda.



Abantu abavumayo ukunqatshelwa ukusebenza nalabo abavuma ukuthi bangaphenduli uma indoda ikhuluma basuke bekuvuma ukuhlukunyezwa amadoda abo.

### 2.2.3 Ukufuna ukubukisa kontanga nasemndenini

Enye yezinto ezenziwa indoda ehlukekezayo, ukuthanda ukubukisa ngonkosikazi wayo kubangane noma kwabomndenini wayo. UYoshihama noSorenson (1995) bathi ukubukisa kontanga kwenza ohlukumezayo azizwe enamandla kulowo asuke emhlukumeza ukuze bambone ukuthi uyakwazi ukuphatha umuntu. Kuvamise ukuthi indoda isuse uchuku phambi kwabo, ichukuluze umkayo. Ikhona kuzothi uma ngabe iphendule abese eyithuka noma ayishaye phambi kwabo. Akukhathali noma ngabe kunomcimbi okugcwele kuwo abantu abangaba namahloni ukubona ukuhlukunyezwa owesifazane. Lokhu kutholakala engomeni ethi “Ubukisa ngami”:

(Indoda)	Kudala ngikukhuza ungangilaleli,
(Inkosikazi)	Ubuyekeleni ukungishaya sisesobabili,
(Indoda)	Ubona ukuthi inkani izokusiza ngani?
(Inkosikazi)	Usungishaya ngoba sekukhona abangani bakho, Engabe uthi bathini?

Lapha indoda ihlabile kugcwele abangani bayo nabomndenini wayo. Indoda isibukisa ngomkayo, imshaya phambi kwabantu ibukisa ngaye. Kusobala ukuthi ekuhlukumezeni lo owesifazane inhloso enkulu ngukuthi abonwe abangani bakhe. Ngamanye amazwi uyabukisa. Okubi nakakhulu okwenziwa amadoda ngukushaya noma ukuthuka unkosikazi phambi kwabantwana bakhe kanye nokuhilizisana kabi ngezimali phambi kwabantwana. Nalokhu kusengahunyushwa ngokubukisa ezinganeni. Lokhu kutholakala engomeni ethi “Ngidla imali yami.” Indoda ifika ngolaka ekhaya iphuzile, ithuke futhi isabise unkosikazi ngokuthi izomshaya. Kusaxatshanwa kanjalo indoda itshela ingane ukuthi ikhuze unina, ithi, “Hheyi weBekwaphi khuza umama wakho.” Ngalesi senzo indoda isifaka ingane endabeni engahlangani nayo kanti nonina wengane wehlelwa isithunzi ebantwaneni bakhe uma ethola ukuhlukunyezwa phambi kwabo. Kwesinye isikhathi ibukisa ngomkayo ngisho nasemphakathini, nasezinganeni zayo. Lokhu kutholakale eculweni elisho kanje:

Bantabami naba abantu beza noyihlo bayamshaya  
Ngiye ngisabe ukunitshela izinkinga zami noyihlo  
Ukube uyinkomo ngabe ngibiza amadoda

simbambe simphakule, akaziphethe kahle uyihlo.

Lokhu kuveza ukuthi indoda ibukisa kwabaningi abantu, ibukisa ngomkayo kwabomndeni wayo, kontanga bayo, emphakathini kanye nasezinganeni zayo. Lokhu kuvezwa ilama culo angenhla.

#### **2.2.4 Ukuphuza utshwala ngokweqile**

Uphuzo oludakayo lungenye yezimbangela zokuhlukunyezwa noma yezimo ezibeka abantu besifazane engcupheni yokuhlukunyezwa. Lokhu kusekelwe nguSharps nabanye(2003) uthi nanxa kungenakushiwo ukuthi utshwala buyimbangela yokuhlukunyezwa kodwa kunokuhlobana okukhulu phakathi kokuphuza nokuhlukunyezwa. UGayford (1975) uthi inkinga yophuzo iholela ekuphathaneni okubi kulabo abanobudlelwano. UDuma (2007) uthi ukuhlukunyezwa kwabantu besifazane okuningi kususwa ukusetshenziswa kabi kotshwala. Abanye abantu abaphuza utshwala abakhulwa uma sebudamukile utshwala ukuthi izinto bazenzile. Okusho ukuthi izinto eziningi ezifana nokuqhulula inhlamba, nokushaya kanye nokudlwengula kwenzeka ngenkathi umuntu ephuzile. Lokhu kuyatholakala engomeni ethi “Ngidla imali yami”:

(Indoda) Hho yamnandi imali  
Ngidla imali yami mina angidli eyakho  
(Unkosikazi) Njalo wena uma udakiwe ufike ubange umsindo layikhaya  
(Indoda) Ngithi angifuni ukuthethiswa  
Fusegi ngidla imali yami.

Indoda idla imali yayo yodwa ifike isikhothile emzini wayo ibange umsindo bese ishaya unkosikazi kanye nabantwana. Lokhu kukhombisa ngokusobala ukuthi utshwala bunomthelela ekuhlukunyezweni kwabantu besifazane. Unkosikazi uyakuveza ukuthi yiyo eseyondla indoda. Indoda izithengela utshwala kuphela ngemali yayo; inkosikazi nabantwana kufanele bazibonele ukuthi badlani. Uma ngabe isikhothile futhi iyamthuka unkosikazi imshaye. Lokhu okungenhla kusekelwa uBennet (1997) uma ethi uphuzo oludakayo lunomthelela ebuphofini bemindeni kanye nasekubhebhethisekeni udlame lwasekhaya.

Lokhu kukhombisa ngokusobala ukuthi uphuzo oludakayo luyisihlava esikhulu esidala ukuhlukunyezwa kwabantu besifazane. UStark noFlitcraft (1988) bathi indoda uma ingasenalo uthando lomuntu ethandana naye ingena ophuzweni oludakayo ukuze izibe isizungu ezobhekana naso uma ikulowo muntu. Lokhu kutholakale engomeni ethi “Umqedile Ubhokweni.” Lapha indoda ayisayi nowakwayo ocansini, ngoba uphuzo oludakayo olubizwa ngokuthi ubhokweni usumphendule isibotho. Uselala akhohlwe ukuthi unonkosikazi eceleni kwakhe. Inkosikazi ize

isho ukuthi akusekho lutho endodeni yayo. Unkosikazi uzizwa ehlukumezekile ngenxa yotshwala. Unomuzwa wokuthi utshwala sebuthandwa kakhulu kunaye. Ucwangingo lwe-Unicef (2016:10) luveza ukuthi uphuzo yilona oluyimbangela enkulu yazo zonke izinhlobo zokuhlukumeza okwenziwa ngabantu besilisa. UBerger (1993) yena uthi:

*Alcoholism also has negative effects on the spouse of an alcoholic. The spouse may have feeling of hatred, self pity, avoidance of social contacts and may suffer exhaustion and become physically and mentally ill.*

Uma utshwala buphuzwa kakhulu nezinkinga emndenini ziyanda. Owesifazane uba nokungazethembi uma ngabe enomyeni ophuza ngokweqile. Lokho kungamenza agcine esegula ngokomzimba kanye nokugula ngokomqondo futhi azizwe enenzondo ezonda ngisho nabantu nje abangahlangene nenkinga yakhe. Lokho kungadala isimo esimuncu emndenini futhi kuhlalwe ngokuxabana. Utshwala yisona sidleke sokuhlukumezeka kwabantu besifazane. UChalk (1998) uthi uphuzo oludakayo ludala ukuthi umndeni ungabe usayithola injabulo obuyithola ngenkathi inkinga yotshwala ingakandi. Izinto umndeni obuzijabulela ziyaphela zingabe zisenzeka ngoba imali eningi iya otshwaleni.

Ukuhlukumezeka kwabantu besifazane kwesinye isikhathi kubenza nabo bazithole sebengene shi ophuzweni oludakayo. Ukusebenzisa kakhulu utshwala kubenza ukuthi inhlonipho engabe bayayithola bangabe besayithola, ingabibikho into esile noma enhle abacatshangelwa yona. Ngokwe-World Health Organisation abesifazane uma besebenzisa kakhulu uphuzo oludakayo babekeka engcupheni yokuthi bahlukunyezwe ngazo zonke izindlela. Uphuzo lubehlisa isithunzi bese bethatheka kalula; ngamanye amazwi utshwala buyabalulaza. Bathatheka kancane bese beba yizisulu zokuhlukunyezwa, kuhlangukane nokuthi amadoda abo aqonywe noma athathe isithembu. Kuba lula ngendoda ukuthi iye kwenye inkosikazi noma iphume ingabe iseza endlini. Iba nesizathu sokuthi angisahlangani naye ngoba udla utshwala. Njengasengomeni nje ethi “Ngeke Ungibone Ngiza Kwakho”:

(Inkosikazi)	Hhayi bo baba uhlushwe yini Ngokudakwa kwami? Ngena endlini. ngihlukane nokudakwa.
(Indoda)	Ngeke ungibone ngiza ngakwakho uyoze uyeke ukudakwa.

Okubuhlungu ngukuthi uma owesifazane ephuza kulula endodeni ukuthi imjezisele ukuthi uyaphuza kodwa yona uma iphuza inkosikazi iyakubekezelela ukuphuza kwayo. Akujwayelekile ukuzwa kuthiwa inkosikazi imshiyile umyeni wayo ngoba ephuza. UBennet noBland (2008) bathi abantu besifazane abahlukunyezwayo kulula ngabo ukuthi nabo bangene ophuzweni oludakayo. Lokhu kuveza ngokusobala ukuthi indoda ehlukekumzayo imbeka engcupheni enkulu umuntu esuke ithandana naye.

Utshwala buveza intuba yokuhlukumezeka okuningi komuntu wesifazane. Abanye bahlukunyezwa ngokuthi indoda ithole omunye umuntu ezoba nobudlelwano naye icashe ngokuthi unkosikazi wayo uyaphuza, noma yona indoda iphuze kakhulu imhlukumeze ngokocansi noma ngokumshaya. Utshwala bubangela ukuthi abantu besifazane bahlukumezeke ngezindlela eziningi kubalwa nokuthi imali engabe ithenga izinto zasendlini kodwa kuthengwe bona bodwa utshwala.

#### **2.2.5 Ukuqonywa noma ukuthatha isithembu**

Enye yezimbangela zokuhlukumezeka kwabantu besifazane ngukuqonywa kwabantu babo. Esikhathini esiningi lokhu kuzwela kakhulu uma kuqonywe umuntu osekushadiwe naye; uthole indoda ingasayinaki inkosikazi. Lokhu kuyatholakala engomeni ethi “Ugruva Nezingane”:

Ubaba akabambeki ugruva nezingane  
Uma ebuya endlini uzifundela iphepha nje.  
Ubaba akasashumayeli la endlini  
Angisawazi umthandazo wakhe.  
Ungena ekameleni sengilele,  
Angisazi sagcina nini ukuya  
Enkonzweni layindlini.

Kuyacaca ukuthi inkosikazi kuyayihlukumeza ukuqonywa kwendoda yayo okuyenza igcine ingasazinaki izidingo zomkayo ezingokocansi. Enye yezingoma eveza ukuhlukunyezwa kwabesifazane ngenxa yokuqonywa kwabantu besilisa yingoma ethi “Isifebe Sendoda”. Kule ngoma unkosikazi uyaveza ukuthi wasuka kubo ethi uzogana. Wayengazi ukuthi uzogana isifebe sendoda ebuye ingalali ekhaya. Kule ngoma indoda ikhombisa ukungazisoli ngesenzo sayo sokungalali ekhaya:

Mina ngasuka ekhaya ngithi ngizogana  
Kanti ngizogana isifebe sendoda.  
Akushiwo lokho angikaze ngizwe  
Ukuthi indoda isifebe.  
Indoda enjani ebuy' ingalali ekhaya;  
Kufanele ngithini ngoba awusalali layindlini.

Indoda iyaveza ukuthi unkosikazi yamthatha ivele inazo izintombi zayo. Ngalokho indoda iveza ukuthi akuyikhona ukuphela kwakhe lo nkosikazi; bakhona abanye ekade yathandana nabo, ingakashadi naye. Le ndoda kusho kona ukuthi ayiliboni ihlazo lokuqonywa ushadile, futhi ayimzweli nonkosikazi wayo kule nkinga ebhekene nayo. Izivikela ngokuthi vele into eyamukelekile le yokuqonywa. Enye ingoma ekhombisa ukuthi indoda iqonyiwe ithi “Ipholisteshi”:

(Inkosikazi) Awungitshele baba wabantabami uphumaphi?  
Tshela izwe lonke uphumaphi?  
(Indoda) Yaphenduka inkantolo indlu yami?  
(Inkosikazi) Ubungalele yini la uphuma khona njengoba ukhathele?

Kule ngoma inkosikazi iyasola ukuthi indoda iqonyiwe iphuma entombini, ifika ekhaya ikhathele uma ibuzwa ukuthi iphumaphi ibhoka ngolaka. Indoda ikhombisa ukucasulwa yile mibuzo elandelayo. Kuyayihlukumeza lokhu inkosikazi ukuthi ingaphendulwa imibuzo yayo ngendlela eqondile. Elinye iculo liveza lokhu kuhlukumezeka ithi “Uyaqala”:

Pho ke singathini ngoba amasoka?  
Mhlambe useqonyiwe kwaMashu  
Akusiko ubusoka lobu ukuwubulala umuzi  
Musani ukusilahla emakhaya  
Ngoba seniqonywe izitshwitshwitshwi.

Ubaba wekhaya uyaqala ukufika ekhaya engaphethe, unkosikazi usola ukuthi isiqonyiwe. Indoda enabantu besifazane ethandana nabo noma eshade nabo ijwayele ukuphehla udlame lwasekhaya, ngoba isuke yazi ukuthi bonke bancenge yona. Bonke kumele benze njengoba isho. Lokhu kuyenza indoda ukuthi ikubone kulula ukuhlukumeza abantu bayo noma ngabe iyiphi indlela, ngoba bonke balwela ukuthi bathandwe.

Owesifazane uhlukumezeka kakhulu uma indoda yakhe isiqonyiwe. Indoda ingase iqonywe nje ingenazinhloso zokushada nalona esithandana naye. Kokunye iqonywe ngoba isifuna ukuba nesithembu esiyinto emukelekile ngokwesintu kodwa esingenye yezinto eziholela ekuhlukunyezweni kwabesifazane. Ngokomthetho isithembu sasungulelwa ukwandisa umndeni. UXulu (2014:71) uphawula ngokuthi ngesithembu kwakwenzelwa ukuthi umndeni ukhule kuzo zonke izindlu kube khona amakhosikazi, kuzalwe abantwana. Kulesi sithembu kwakuba khona intandokazi kanye nesaliwakazi. Kwakuxatshanwa kuthakathwane kwesinye isikhathi kuliwe. Lokhu siyakubona engomeni ethi “Umlomo”. Iveza obala okwenzeka esithenjini:

(Intandokazi) Yathi uma ihamba yahambela ngakimi indoda  
 (Isaliwakazi) Pho ngalokho kwenziwe njani?  
 (Intandokazi) Iyothe uma ifika ibuyele ngakwami  
 (Isaliwakazi) We klibhi ngeke ukubone lokho.

Lokhu kuveza ngokusobala ukuthi indoda iyabaxabanisa laba ethandana nabo. Omunye innika isikhathi esiningi futhi esibalulekile kodwa umnakwabo ayimnaki. Uma ifika ifikela kuye, kuthi noma isihamba iphindela emsebenzini ihambele ngakuye. Lokhu kwenza lo owesifazane azibone ethandwa okwedlula omunye bese oyisaliwakazi ahlukumezeke. Kanti enye ingoma eveza lo mkhuba ithi “Isicholo”. Lapha owesifazane ukhala ngokuthi indoda ayisamthandi uma ethi uyakuveza ukungaphatheki kwakhe kahle indoda ivuka ngolaka imtshela ukuthi yamtshela ukuthi ayifuni ukukhuluma ngomunye unkosikazi uma ikomunye. Uyisabisa ngokuthi uzoyishaya aphinde ahambe angabuye eze endlini yayo. Lokhu kuwukuhlukumeza okuphindiwe. Nakuyo le ngoma unkosikazi unezinsolo zokuthi mhlambe umnakwabo uyamthakatha. Inkosikazi ithi isabayathe imphekela ukudla akakudli. Indoda imgilela iziga ayisammemi, isilala ibheke le. Unkosikazi usola izichitho ezivela kumnakwabo okuyinto egcina isiyenza isithembu sibukeke njengento embi ehlukumeza owesifazane oyisaliwakazi.

Inhloso yesithembu yinhloso enhle, kodwa amadoda yiwona agcina engakwazi ukusiphatha ngendlela isithembu sawo. Leli lungelo lawo awakwazi ukulisebenzisa ngendlela enobulungiswa. UHamdan beno-Apter (2009:755-756) bathi:

*The main problem may face wives that men always love new wife in particularly young wife. Accordingly, older wives feel pains and sufferings that their husbands have neglected them because of marriage of new wife.*

Imvamisa amadoda athanda amakhosikazi awo asemasha kunamakhosikazi amadala. UBenion (2012) uthi:

*Junior wives are highly favored by their husbands, the first wives are usually neglected.*

Lokhu siyakuthola engomeni ethi “Kwantandokazi” lapho sithola indoda ilala iphindelela kwantandokazi yayo eseyintsha:

Uvele uvuke ngolaka  
Uma ufuna ukuyolala kantandokazi,  
Into engiyaziyo uzoguga naye afane nami,  
Ngoba nami ngangingenjena,  
Ngangiyisimomondiya name.  
Idida igemu le ndoda,  
Yalala yaphindelela kwamfazi omncane

Engomeni ethi “Udidwa Yini?” kuyavezwa ukuthi isithembu siyakwenza ukuthi umuntu wesifazane ahlukumezeke ngokutshi indoda imtshele ukuthi kukhona ongcono kunaye:

(Inkosikazi) Yazi baba mina angazi udidwa yini  
(Indoda) Ngididwa yilo mlomo onawo.  
(Inkosikazi) Ubaleka la edlini nje nalapho uyolala khona  
Uzothola yona le nto.  
Iyefana le nto awukho umehluko:  
Udidwa ubuso,  
Udidwa amathanga.

Engomeni ethi, “Igugu Lakhe” kuyavela ukuthi indoda ayisamnaki unkosikazi wayo; ngisho noma ephekile ayikudli ukudla kwakhe. Abasayi ngisho nasocansini. Inkosikazi ibona konke lokhu kudalwa umnakwabo. Ize isole nokuthi kunezichitho eshawa ngazo nguye umnakwabo. Engomeni ethi “Inkukhu iswele ozoyidla” indoda ifika izigulise enkosikazini kanti inkosikazi iyayibona ukuthi yenza amaqhinga okungalali nayo.

Lokhu kuyacacisa ukuthi isithembu sinomthelela omkhulu ekuhlukunyezweni kwabesifazane. Ngalesi sihluku esenziwa indoda inkosikazi ize imthembise ukuthi izomthela ngamanzi abilayo. UWard (2010) uthi isithembu senza abantu besifazane baphelelwe ukuzethemba, bangenwe izifo ezithinta umqondo njengokuba nengcindezi, nokuba nobuhlungu bomzimba bahlale benomoya ophansi. Impilo yabo ayifani neyabantu abangekho esithenjini. Abakuthokozeli ngokugcwele ukuba sebudlelwaneni, futhi abakutholi ukwaneliseka.

UHamdan beno-Apter (2009) bathi amakhosikazi ayaphoqelesa ukuthi alinde ngesineke ukuthi nawo agcine evakashelwa ngabayeni babo. Uma ithuba lakho lingakafiki uhlala nesizungu somyeni wakho. Esithenjini abesifazane bathola ukuhlukunyezwa ngokomphefumulo, ngokwengqondo, ngokwezimali nangokocansi. Abantu besifazane babuka isithembu njengenywe yezinto ezihlukumeza amalungelo abo.

## 2.2.6 Ukungeneliswa ngokocansi

Enye imbangela yokuhlukumezeka kwabesifazane iphathelene nokungeneliseki ngokocansi okungabangwa yizinkinga ezinjengokugula, ukusebenzisa kabi uphuzo oludakayo, ukuqonywa, njalo njalo. Indoda kwesinye isikhathi uma inenkinga yocansi ibheca unkosikazi ngecala imthuke icabanga ukuthi unabanye abantu aya nabo ocansini. Nabantu besifazane bayaba nenkinga yokucabanga ukuthi isifo sabesilisa sokukhathala sidalwa abanye abantu besifazane. Okuvamise ukwenza le nkinga kuba izifo ezifana noshukela kanye nezifo zomfutho wegazi. Engomeni ethi “Ubaba Unoshukela” unkosikazi uyambuza umyeni wakhe ukuthi umthintelani engezukumenza lutho, ngoba bazothi uma sebefika ekamelweni agcine engamnikanga lokho akudingayo bese ehlukumezeka owesifazane. Unkosikazi ubalisa athi:

Hhayi bo baba ungithintelani  
Uma ungezukumenza lutho  
Asehlukane ngezingubo  
Musa ukungithinta uma ungazumenza lutho  
Uyazazi unoshukela;  
Umuntu akubize athi mvakashele kanti uyagula  
Uma sekufikwa ekamelweni akhombe lokhuya nalokhuya.

Iphephandaba “Isolezwe” likaMandulo mhla zingama-20 kowezi-2011, lithi amanzi amponjwana nezinye izidakamizwa, ingcindezi yengqondo kanye nokuhlalela ovalweni kwenza ukuthi kube nzima kumuntu wesilisa ukuthi aye ocansini. Izinkinga lezi ezidalwa ukungasebenzi kanye nezinye izinkinga zomndeni eziholela ekwehlelweni umdlandla wokuya ocansini kwabesilisa. Enye yezingoma ethi “Utikoloshe” nayo iveza ukuthi ubaba wekhaya unenkinga yokuya ocansini nowakwakhe:

(Unkosikazi) Ngoba sisobabili layindlini webaba kaThethicala  
Ngicela uma unenkinga ungazise  
Ngeke ngixoxele muntu.  
(Indoda) Nami le nkinga engehlelayo angiyazi  
Kuvele kukhathale umzimba.  
(Unkosikazi) Ngathi ngiyagana ngagana isilima sendoda  
Angisenandoda sengagana utikoloshe  
Uyena esengimendlalela.  
(Indoda) Nginenkinga lapha endlini  
Ngibe ngisathi ngidlala ilotho izinombolo azivuki  
Ivele iphume ibe yodwa uwani osukwini.

Kule ngoma unkosikazi unenkinga yendoda esikhathala engasamanelisi ocansini. Nakuba indoda inenkinga iyacasuka uma ibuzwa ngalokhu, imphendula kabi unkosikazi. Lokhu kugula



kwendoda kuyabaxabanisa futhi kuyamhlukumeza unkosikazi. Kokunye ukunganeliseki ngokocansi kubangwa ngukuthi indoda seyabhunguka, kayisabuyi ekhaya. Lokhu kwenza ukuthi kwesinye isikhathi owesifazane azithole eselingeka ngenxa yesizungu. Engomeni enesihloko esithi “Ake Ningibuzele” indoda ibuya emva kweminyaka eminingi unkosikazi eseze wathola ingane komunye umuntu. Umyeni wayo useyiqulisa amacala ngale kokuyicabangela ukuthi phela nayo inemizwa njengaye futhi ingumuntu, izidingo zayo ziyefana nezendoda:

(Indoda) Zinduna nomphakathi ngithi aningizwise  
Nasi isimanga ngisifice ekhaya  
(Unkosikazi) Ake nimbuze nina bomndeni  
Wayethi uma engabuyi eGoli  
Wayethi kumele ngenze njani.

Indoda ithukuthela igane unwabu ikhohlwe ukuthi konke lokhu okwenzekile kungenxa yayo. Ibibhungukile unkosikazi ehleli yedwa iminyaka eququdw yisizungu. Engomeni ethi “Sengicela Ukubuya” unkosikazi uyaxolisa ngesenzo sakhe sokuphinga. Indoda ayicabangi ukuthi ingake imxolele. Okujwayelekile ukuthi uma indoda yenze isenzo esifanayo unkosikazi ayixolele indoda yona ayifuni ukuxola. Ingoma ithi:

Sengicela ukubuya baba ngize ezinganeni zami.  
Ngixolele, elinjani leli phutha elingenashwele,  
ngokuthola umntwana nje kwenye indoda,  
Sengingaze ngigwetshwe udilika jele?

Leli culi liveza ukuthi amadoda uxolo awanalo kumakhosikazi awo. Okubi ukuthi wona amacala afuze leli ayawenza bese elindela ukuthi axolelwe amakhosikazi awo.

### **2.2.7 Izingxabano nabasemzini**

Kuvamile ukuba owesifazane axabane ngandlela thile nabasemzini bese ezithola esehlukumezeka. Lokhu kuvame uma kuhlalwa ndawonye gcekeni linye. Unamezala ujwayele ukungakuthokozeli ukuthi indodana yakhe inake umkayo kunaye. Into ejwayele ukubaxabanisa kakhulu yimali. Unamezala uvamise ukufisa ukuthi kube nguy e ophatha imali noma ngabe indodana isinomakoti. Lokhu kutholakale engomeni ethi , kulukhuni emendweni”:

Unamezala ubengithanda ngisahlala naye exhibeni  
Uma sengiphuma ixhiba lami akasafuni  
ukungikhulumisa. “Wabuza engathi awazi  
nje imali yomntanami le eseyahlala kuwe.”

Kokunye kungase kungabi ngumamezala kodwa kube yilungu lomndeni elihlukumeza owesifazane. Enye yezingoma ekhombisa lesi simo ithi “Umfowethu uyangeshela”. Umakoti

uhlala nabasemzini; uma ethi uya emfuleni umfowabo kamyeni wakhe naye uyaphuma amlandele ameshele. Umakoti usexakekile ukuthi enzenjani. Uma ethi udaba ulubika kumamezala, umamezala uthi angalokothi axabanise izingane zakhe. Nayo le nkinga idalwa ngukuthi umakoti uhlala nabasemzini. Mhlawumbe ukuba ubengahleli nabasemzini leli chilo belingeke lenzeke.

Ngokumhlalisa nabasemzini wenza ukuthi ehlelwe isithunzi, futhi ahlukumezeke kalula. UHlophe (2005) uthi umakoti kumele anikwe inhlonipho nesithunzi esimfanele, aphathwe njengelunga lomndeni. Lokhu kuhlukunyezwa kukamakoti usuke eqhathwe umyeni wakhe ngokumhlalisa nabo. Mhlawumbe ukube ubenomuzi wakhe amakhele wona bekungezokuba lula ukuthi amjwayele kabi noma asondelane naye. Enye yezingoma ekhombisa ukuhlukumezeka komuntu wesifazane uma ehlaliswe nabantu basemzini yingoma ethi “Nginesigcwagcwa Emzini”:

Nginesigcwagcwa emzini bazali bami  
Noma kungone mina  
Unamezala uthethisa mina.  
noma kungone mina.

Kulo mndeni umakoti ukhishwa inyumbazane ngumamezala; noma engone lutho nguyena othethiswayo, okumenza azenyeze. Kuyedlulela ukuhlukumezeka uma owesifazane ebe neshwa yabhunguka indoda yakhe yamshiya emzini nomamezala. Uzithola engasenamuntu azoxoxa naye ngezinsizi zasemzini. Enye yezingoma eveza ukuhlukumezeka kwenkosikazi emzini, yingoma enesihloko esithi “Umfazi Wenkosana”. Inkosikazi egane inkosana ngokwesiko kufanele ukuthi kube yiyo eqobela amanye amakhosikazi inyama. Kule ngoba akuchaziwe ukuthi ingxabano ibangwa yini kodwa kuyavela ukuthi inkosikazi yenkosana igcina isidikilele. Abanakwabo sebethi ayithole isibhaxu:

Okusho ukuthi namhlanje sizolala  
Singayidlile le nyama layikhaya  
Nangu umfazi esedelela esishiya nesithebe,  
Akashaywe-ke manje  
Engani wajwayezwa indoda yakhe  
Nguye uqonovu la ekhaya.

Nakhona la kule ngoma ukube unkosikazi ubefika ngokuvakasha mhlambe, bebezomnika indawo yakhe. Angathathiswa okwengane ngokuthathelwa izinqumo nokuphoqeletwa ngento angazimisele ukuyenza. Ubudlelwane obuhle phakathi kukamakoti nomamezala, noma namanye amalungu omndeni bungakheka uma bengasebenzisi ukuthi abazalani ngokwegazi, kodwa bethathana njengomndeni. Kungaphela nokuthi umfowabo kamyeni ashele umakoti kamfowabo.

## 2.2.8 Ukungaqondi ngamalungelo abantu besifazane

Okunye okutholakele okuholela ekuhlukunyezweni kwabesifazane ngulwazi lwabo ngamalungelo abo. Amadoda azibona kuyiwona anamalungelo ngaphezu kwabantu besifazane. Yingakho ngaso sonke isikhathi efuna izinto zenzeke ngendlela ethandwa yiwona. Uthola enza into angafisi ukuthi yenzeke kuwona eyenza kumuntu wesifazane. Eculweni elithi “Musani Ukubahlukumeza” siyakuthola lokhu:

Baba engani wathi kimi uma kungena ifoni  
Awufuni ngiyi-ansele phandle.  
Yini edala ukuthi wena ungafuni  
Ngibambe ifoni yakho uvele uyicishe?  
Asikho isidingo sokuthi ubambe ifoni yami  
Baba amalungelo ethu aseyalingana  
Into ongathandi ukuthi yenzeke kuwe  
Nawe ungayenzi kimi.

Kuleli culo unkosikazi ubalisa ngamalungelo; ubona ukubhidlika kwemishado kudalwa ulwazi lwamakhosikazi ngamalungelo awo. Indoda okusho ukuthi iyaphikisana nomthetho wenjulalwazi yeDiyontoloji, othi kumele wenze lokhu ongathanda uma kwenzeka kuwe, noma wenze lokhu ongathanda kube umthetho ovuna abonke abantu emhlabeni wonke jikelele. UXulu (2014:10) uthi kunezinhlombo zamalungelo, ilungelo lemfundo, ilungelo lokuphathwa ngokulinganayo, ilungelo lokukhuluma ngokukhululeka kanye nelungelo lokungahlukunyezwa. Nakuba amalungelo kufundiswa ngawo, abantu besilisa abafuni ukukwamukela emiqondweni yabo ukuthi abantu bayalingana futhi banemizwa efanayo. Bazibona kuyibona kuphela okumele babe namalungelo adlula awabantu besifazane. UHartin (1975:59) uthi:

*Man and woman are seen as equal, as complimenting  
each other. Woman is also specially created as man  
was and she is made from man himself, which shows  
she has same nature as man.*

Lokhu okungenhla kusekelwa ingoma ethi “Baba kaBongathini.” Le ngoma iveza ukuthi abantu besifazane nabesilisa bayefana. Bafana ngomqondo, ngemizwa kanye nangezinhliziyi, into ehlukile yizitho zomzimba kuphela:

(Inkosikazi) We yise kaBongathini izolo ulalephi?  
(Indoda) Angishongo ukuthi uzoba yiphoyisa lami layikhaya  
(Inkosikazi) Hhayi bo musa ukumosha umshado  
Nami ngizoyenza le nto

Ungangibona ngithule nje engathi angiboni,  
Sehlukene ngezitho zomzimba kuphela  
Umqondo uyafana nenhliziyo iyefana nje  
Nemizwa iyefana sehlukene ngezitho zomzimba kuphela.

Ezingomeni ezininingi zeqembu “Izingane Zoma” kuyavela ukuthi abesilisa kabawaqondi nhlobo amalungelo abantu besifazane nanxa kuvela ezingomeni ukuthi abantu besifazane bayazi ngamalungelo abo. Bayazi ukuthi owesilisa kufanele amhloniphe owesifazane angafoneli intombi phambi kwakhe ngoba lokhu kuyalihlukumeza ilungelo lomunye. Kanti nasengomeni ethi “Ungangithinti Singavumelene” inkosikazi igqamisa ukuthi inelungelo lokunqaba ukuya ocansini uma ingazizwa kahle. Indoda ibona kungathi kuhlukunyezwa ilungelo layo ngalokho.

Ngokomthetho obizwa nge-*Domestic Violence Act 116 of 1998*, umuntu noma ngabe owesifazane noma ngabe owesilisa akumele aphoqeletwe ukuya ocansini. Kungakhathali ukuthi ushadile noma akashadile, kuhle nje abantu bavumelane, kungabi bikho ozozizwa exhashaziwe noma ehlukekile. Kanti ngokomthombo i-*Breaking Silence Handbook*, <http://dhss.ne.gov> ithi ucansi oluphoqeletwayo aluvumelekile noma ngabe nishadile noma ningashadile; okwenzayo wenza ubudlova. Okubi nakakhulu ngalaba bantu abajwayele ukuthi baphoqeletwe ocansini baba sengcupheni yokulimala kabi, noma bashone.

Ngokomthetho wamalungelo esintu bonke abantu bayalingana ngaphansi komthetho, futhi banelungelo lokuvikelwa umthetho. Ngakho uma umuntu ehlukekile kabi abantu ubhekana nomthetho osungulelwe ukusiza abantu. Amadoda abukeka enza ngendlela yawo enobulwane ephambene nakho konke okushiwo yiDiyontoloji efundisa ngokugcinwa kwezithembiso ube nobulungisa bese ukhombisa ukuxolisa ebantwini obonile. USibiya (2014) uthi injulalwazi yeDiyontoloji igcizelela isenzo kanye nesibopho. Konke lokhu kuveza indlela abantu besilisa okufanele ngabe baphethe ngayo abantu besifazane.

## **2.2.9 Isiphetho**

Kulesi sahluko kulapho kubhekwe izimo eziholela engxabanweni kubantu abanobudlelwano. Lapha kubalulwe izimo ezifana nesimo somnotho esifaka ukungasebenzi noma kukhona osebenza eholo imali encane, isithembu, ukuqonywa kanye nolwazi olunganele ngamalungelo abesifazane, njalonjalo. Konke lokhu kubonakala kuyimbangela yokuba abasifazane bazithole behlukumekekile ebudlelwaneni nabesilisa. Kuvelile futhi ukuthi nabantu basemzini baba

neqhaza kwenye inkathi ekutheni owesifazane oganile ahlukumezeke. Lokhu bangakwenza ngezenzo nangamazwi okwenza owesifazane azizwe ehlukumezekile ngokomoya. Esahlukweni esilandelayo kuzobhekwa izinhlobo zokhlukunyezwa kwabantu besifazane.

## ISAHLUKO SESITHATHU

### IZINHLOBO ZOKUHLUKUNYEZWA KWABESIFAZANE

#### 3.1 Isingeniso

Ziningi izinhlobo zokuhlukumeza ezikhona emindenini nasemphakathini jikelele. Kulesi sahluko sizobheka ukuthi yiziphi izinhlobo ezigqamile ezitholakala ezingomeni zeqembu “Izingane Zoma”. Kakulula ukuba sizibale zonke kodwa sizophawula lezo ezivamile futhi iningi labesifazane elivame ukubalisa ngazo. Sizobe sesibheka nokuthi zihlobana kanjani nemibono noma izinkolelo zeDiyontoloji neLibherali feminizimu okuyizona njululwazi okuyeme kuzo lolu cwaningo.

#### 3.2 Izinhlobo zokuhlukunyezwa

Nazi izibonelo ezimbalwa zezinhlobo zokuhlunyezwa kwabesifazane:

##### 3.2.1 Ukuhlukunyezwa ngokomzimba

Ukuhlukunyezwa ngokomzimba kuwukuzwisa ubuhlungu; kungaba ngokushaywa, okungenzeka ushawa ngezandla noma kusetshenziswe izikhali okungaba umshiza, imvubu ibhande umbese nokunye. Kanti kwesinye isikhathi ungahlukunyezwa ngokukhahlelwa, ukujikijelwa, ukudlikiziswa, ukuklinywa ngisho nokulunywa imbala. Imvamisa umuntu ohlukunyezwa ngokomzimba ubonakala ngezibazi noma omaka abawubufakazi bokuhlukunyezwa. Kanti kwabanye akubonakali, kuze kuzwakale ngaye umhlukunyezwa esesho noma esekhomba ubufakazi emzimbeni. U-Oliver (1993: 13) uthi:

*Physical abuse can be defined as any intentional act causing injury or trauma to another person by a way of bodily contact.*

Ukuhlukumeza ngokomzimba kusho ukuhlukumeza okuhloswe ukuzwisa ubuhlungu komunye umuntu. U-Orlate benoLliosa (1999:36) bathi:

*Physical violence includes any action that is intended to cause*

*physical harm or pain to another person. Aggressors may inflict this harm with their bodies or with some object. Pushing, hair pulling, twisting, slapping, hitting with objects, burning, knocking against the wall are all forms of physical violence.*

UWilson (1997) uthi abantu besifazane abazalwa emakhaya ampofo, futhi abakhule abazali babo behlukunyezwa, bavamise ukuthi ukuhlukunyezwa kanye nokuhlupheka kubalandele. Yibona obathola behlukunyezwa kakhulu abayeni babo kunalabo abasuke bekhulele emindenini ephila kangcono noma edla izambane likapondo. Lokho kuhlukunyezwa kungaba ukuhlukunyezwa ngokomzimba, lapho uthola khona beshaywa abayeni babo, futhi bangafuni ukunakekela nezidingo zabo zonke njengokubondla, ukubagqokisa, kube khona ngisho nokubeya noma ukubabukela phansi.

Ngokwe Unicef (2016) ukuba nezinga eliphansi lemfundo noma ukungafundi nhlobo, nakho kunawo umthelela wokuthi umuntu agcine esehlukunyezwa ngokushaywa. Lokhu kwenziwa ngokuthi umhlukumezi uyazi ukuthi akulula ukuthi unkosikazi athole umsebenzi kunalokho ubheke ukuthi uzokondliwa wuyena kuphela. Ngakho ngenxa yokuthi ubheke ukondliwa kulula ukuthi amenze noma yini ngoba uyazi ukuthi ngeke aye ndawo ngoba akasebenzi.

Ezingomeni eziningi zeqembu “Izingane Zoma” abesifazane abahlukunyezwa ngokomzimba yilabo abashadile. Kusobala basuke bengasancengiwe, kungefani nalapho besashelwa noma beseyizintombi. Kukhona izingoma lapho inkosikazi isatshiswa khona ngokuthi izoshaywa. Engomeni ethi “Umlomo” inkosikazi kuthiwa kayivale umlomo ingambuzi lutho umyeni wayo, kungenjalo izothola isibhaxu. Engomeni ethi “Isidina Sikamahlalela” inkosikazi yesatshiswa ngokuthi izoshaywa ngesagila.

Izingoma eziningi zize zilusho uhlobo lwezikhali olusetshenziswayo lapho kushaywa owesifazane, noma imiphumela ezokwenzeka enkosikazini ngenxa yokushaywa yindoda. Engomeni ethi “Inkukhu iswele ozoyidla” indoda itshela umkayo ukuthi uzogcina esefinya igazi. Lokhu kufakazela ukuthi uyishaya ngempama noma isibhakela. Engomeni ethi “Umfazi Ushaywa Ngani?” kuyavela ukuthi kulo muzi unkosikazi ushawa ngesagila. Usezincengela ukuthi kungcono kungenwe ekamelweni kuyiwe ocansini kunokuthi ashaywe ngesagila.

Kuyavela futhi ukuthi kokunye indoda kayibi namahloni okushaya umkayo phambi kwabantu. Lokhu siyakuthola engomeni ethi “Ubukisa Ngami”:

(Unkosikazi) Ubuyekeleni ukungishaya sisesobabili  
(Indoda) Yini mkami ukungangihloniphi?  
(Unkosikazi) Usungishaya ngoba sekukhona abangane bakho.  
Okusho ukuthi ubukisa ngami,  
ingabe uthi bathini.

Ucwaningo oluningi luveza ukuthi uma owesifazane eke wahlukunyezwa ngokomzimba kanye noma kabili, kusuke sekuzoba inkinga yakhe unomphela ukuhlukunyezwa ngalolu hlobo. Uma uqhubeka ukhombisa ukuthi amalungelo akho uyawazi, futhi awuvumi indoda ikubuse ngendlela yayo enokhlukumeza umvuzo kuba yisibhaxu isikushaya indoda. UJohnson benoFerraro (2008:262) bathi:

*One reason men are more likely than women to beat  
their spouses is because they are more likely to believe  
that they should control their spouses.*

Iningi lamadoda lithanda ukuhlale libona ukuthi umuntu wesifazane limphethe; amanye aveza lawo mandla awo ngokuthi amhlukumeze ngokomzimba, ukuze angadideki ukuthi akanamandla, futhi uphethwe. Ucwaningo luveza ukuthi umuntu wesifazane ohlukunyezwa ngokomzimba uvamise ukuba nemihuzuko, omaka, ukuphuka, ukwenyela, ukuba namanxeba, noma akhubazwe izindlebe angabe esezwa kahle, ngezinye izikhathi aphuphunyelwe ngisho nayisisu. UChang (1996) uthi ukuhlukunyezwa ngokomzimba kunobudlelwano nokuhlukunyezwa ngokomqondo. Uma uhlukumezeke ngokomzimba umqondo wakho uyathikamezeka uphathwe yizifo ezifana nengcindezi ungabi nokuthula komqondo.

### **3.2.2 Ukuhlukunyezwa ngokomphefumulo nangokwengqondo**

Kuyenzeka ukuthi owesifazane angashaywa kodwa ahlukunyezwe ngezinye izindlela ezimphazamisa emphefumulweni nasengqondweni. Ngokwe- *Domestic Violence Act 16 of 1998* ukuhlukumeza ngokomphefumulo nangokwengqondo kusho ukwenza noma yini engase yenze owesifazane azizwe ecindezelekile, ekhathazekile noma ehlelwa yisithunzi. Lokhu kungenziwa



ngokuthi ethukwe, asatshiswe, abizwe ngezici, anganakekelwa, njalo njalo. U-Elliot (1996) ubiza ukuhlukunyezwa ngokomphefumulo ngokuthi ngukuhlukunyezwa ngokomoya. Uthi lokhu kungaba wukuhlukunyezwa ngokocansi, ukuhlanjalazwa, ukusatshiswa ngezinto ezimbi noma ukwenza izinto ezimbi kwabathile abathandayo noma ezintweni azithandayo. Ukumsabisa ngokuthi uzomshiya umuntu wesifazane kuyamenza ukuthi ahlalelele ovalweni ahlale ekhathazekile emoyeni nasengqondweni. Lokhu kutholakale engomeni ethi “Igugu lakhe” lapho indoda isabisa ngokuthi unkosikazi izomshiya uma eveza izinsolo ngomnakwabo ukuthi kungahle kube umshaya ngesichitho. Indoda ithi, “Ngizosuke ngikushiye phela mina”. Lokhu kuveza kona ukuthi indoda iyamncikisela. UGoodwin, uChandler kanye no-Meisel (2003) bathi:

*Women who have experienced serious abuse face  
overwhelming mental and emotional distress.*

Ukuhlukunyezwa ngokwengqondo nomphefumulo kubukeka kuyikho okuzwisa ubuhlungu obedlulele. UMorrisson benoBiehl (1999:36) bathi ukuhlukunyezwa ngokomphefumulo kuthinta izinto eziningi kumuntu, kuthinta inhliziyo, imizwa nomoya, kudale ukuthi umuntu abe nengcindezi azizwe engavikelekile enecala bese ehlelwa ukuzethemba. Uma ekuleso simo uhluleka ngisho ukucabanga ukuthi angakwazi ukuzimela ngokwakhe, futhi ulahlekelwa nayinkululeko yakhe. Lokhu okushiwo lapha yikhona impela ukuhlukunyezwa kwabantu besifazane okubabulala ngaphakathi: ukuhlukunyezwa ngokomoya noma ukuhlukumeza ngokomphefumulo. Lolu hlobo lokuhlukumeza lumehlisa isithunzi umuntu, lumenze aphoxeke. Lapha kubalwa ukuthukwa komuntu, ukumbiza ngamagama angawathokozeli, ukumsabisa, ukumsola ngaso sonke isikhathi, ukukhombisa izimpawu zokuba nomona ngaye, kanye nokumlandela ufune ngaso sonke isikhathi ukumazi ukuthi ukuphi umenze angakhululeki, kanye nokumphoqa ukuthi enze into angathandi ukuyenza.

UBlock (2003:18) uthi:

*Emotional abuse includes conflicting actions or statements  
that are designed to confuse and create insecurity in the victim.*

Lokhu kwenza ukuthi umuntu ohlukunyezwayo azenyeze, azibone sengathi uyena onenkinga kanti cha, wenziwa umhlukumezi ukuthi angazethembi. Ugcina ezizwa enecala. Okunye kungaba

ukungamhloniphi ngokuthi mhlawumbe ufonele omunye onobudlelwano naye phambi komuntu othandana naye, ukwenza izinqumo ngale kokuthi umazise umuntu othandana naye. Nokulokhu uhlale umsabisa ngokuthi uzohlukana naye, ukumnqabela ukuyosebenza noma ukusebenzisa izinto zasendlini njengokusebenzisa ucingo, noma ukusebenzisa imoto nokuya lapho ethanda ukuya khona. UStraus benoGelles (1986) bathi ukushayela imoto ngendlela enobungozi kuseyikho ukuhlukumeza ngokomphefumulo. Ukugoqa konke lokhu ukuhlukumeza umuntu ngokomphefumulo kukhombisa ukuthi awumhloniphi, awumniki inhlonipho emfanele nesithunzi sokuthi naye ungumuntu.

Lolu hlobo lokuhlukumeza luyingozi ludlula olokuhlukumeza ngokomzimba ngoba, isikhathi esiningi luthinta ingqondo yomuntu. UTolman (1992) uthi ukuhlukunyezwa ngokomphefumulo kuhlobene nokuhlukunyezwa ngokomzimba ngoba konke kuletha ubuhlungu kohlukunyezwayo. USherpard benoCampbell (1992) bona bathi ukuhlukunyezwa kwemizwa kudala ukulimala komqondo, okuyinto enobungozi kakhulu.

Engomeni ethi “Musani Ukubahlukumeza” kubalwa izinto eziningi ezibuhlungu ezenziwa kowesifazane:

Lo muntu engahlukana naye angimcabangi  
Noma ngabe ngisemnyameni ongakanani.  
Wakwenzani loya muntu wakhala kangaka sisi?  
Yazi loya muntu wayeke angihlukumeze  
Afonelwe yintombi yakhe ebusuku  
Akhulume nayo phambi kwami.

Kusobala ukuthi kwakumhlukumeza kakhulu emoyeni lokhu lona wesifazane; nangu nje efunga egomela ethi akamcabangi lo muntu ayethandana naye. Engomeni ethi “Igugu Lakhe” unkosikazi upheka ukudla kodwa indoda ingakudli, ivele ibe nolaka. Lokho kumphatha kabi unkosikazi. Uma eveza izinsolo zakhe esola umnakwabo indoda iyamphikela imvuthele ngolaka, bese imthembisa ukumshaya. Ize imthuke imbize ngamantikinyane ngamehlo. Kuyona le ngoma kukhona ukusatshiswa kwenkosikazi; indoda iveza ukuthi izophuma imshiye, nokuthi imsabisa ngisho nangokuthi izomshaya. UPorterfield (1992) uveza ukuthi ukuhlukunyezwa ngokomoya kuhlenganisa ngisho nokusatshiswa ngokuthi uzoshaywa, uzokwaliwa noma usatshiswe ngokuthi kuzobulawa abantwana bakho. Lokhu kugcina kwenzekile ngezinye izikhathi, ngenxa yokuthi

kusuke kuhlukunyezwa unkosikazi uthole sekubulawa izingane. Lokhu kusuke kwenzelwa ukuzwisa unkosikazi ubuhlungu. Umuntu ohlukumezayo ngesinye isikhathi ulimaza impahla yasendlini, noma ahlukumeze izilwane zasekhaya ngenhloso yokuzwisa inkosikazi ubuhlungu. Konke acabanga ukuthi unkosikazi wakhe uyakuthanda uzama ngazo zonke izindlela ukuthi akwenze kube sesimweni esingamjabulisi owesifazane.

Engomeni ethi “Udidwa yini?” indoda ithuka unkosikazi ngokuthi uhlakaniphele ukukhuluma kodwa akagezi. Kanti nasengomeni ethi “Ngidla Imali Yami” indoda ifika ekhaya idakiwe imtshele ukuthi yona idla imali yayo bese imethuka ithi akayiyeke phansi. Nanxa kulezi zibonelo inkosikazi ingashaywa noma ingahlukunyezwa ngokomzimba kodwa akungatshazwa ukuthi iyahlukumezeka ngokwengqondo nokomphefumulo. Empeleni abanye bathi kungcono ukushaywa kunokuhlukunyezwa ngokwengqondo (Follingstad, Rutledge, Berg noPolek, 1990) kanye noWalker (1984). Lolu hlobo lokuhlukumeza ilona ucwaningo oluningi oluveza ukuthi luyingozi kakhulu ukudlula zonke izinhlobo ngoba luthinta ingqondo, inhliziyi kanye nomphefumulo kakhulu.

Lolu hlobo lokuhlukumezeka lubukeka kuyilona olulimaza kakhulu kumuntu ikakhulukazi imizwa kanye nomqondo womuntu, okuyizona zinto eziyingozi kakhulu. Ubungozi bazo bungenza umuntu mhlawumbe aze acabange ngisho nokuzibulala angaziboni efanekise ukuphila. UPoirer (1992:43) uthi abesifazane abakhungethwe ububha ibona abavamise ukubhekana nokuhlukunyezwa ngokomphefumulo. Ezingomeni ezisetshenziswe kulolu cwaningo akukho nokho okuhlobanisa ukuhlukumezeka kanje nobubha. Kubukeka sengathi ukuhlukumezeka ngokomoya nengqondo izingoma ezikhuluma ngakho kungenzeka kunoma yimuphi owesifazane ngisho ngabe uyisichaka noma ukhomba ngophakathi.

### **3.2.3 Ukuhlukunyezwa ngokocansi**

Buningi ubufakazi bokuthi amalungelo abantu besifazane asashaywa indiva ngabahlukumezi. Ephawula ngalokhu uXulu (2014:34) uthi kuze kube yimanje ukuphathwa kwabantu besifazane akukalungiswa futhi akugculisi ngoba izibalo zokuhlukunyezwa kwabo ikakhulukazi ngokocansi zisalokhu ziphezulu. Ukuhlukunyezwa ngokocansi ngumuntu onobudlelwano naye wuhlobo lokuhlukumeza olungavamile ukuthi luhambe lodwa. Luvame ukuhamba nokuhlukunyezwa

ngokomqondo, ngokomphefumulo kanye nokuhlukunyezwa ngokomzimba. Lolu hlobo lokuhlukumeza luhambisana nazo zonke izinhlobo zokuhlukumeza. UCrawford (2004: 72) ephawula ngalokhu uthi abantu abahlukumeza ngokocansi abantu abanobudlelwano bothando nabo, babahlukumeza ngokomzimba kanye nangokomphefumulo.

Engomeni ethi “Isidina Sikamahlalela” indoda iphoqa inkosikazi ukuthi ihambe iyondlala, imesabisa ngokumshaya uma engakwenzi lokho. Lokhu kusho khona ukuthi umhlukumeza ngokocansi nangokumshaya kanye nangokumbulala ngendlala, njengoba engafuni ukuyosebenza ezingodweni njengamanye amadoda. Lokhu kumhlukumeza nasemphefumulweni umkakhe. Ukuhlukunyezwa ngumuntu onobudlelwano naye kukuzwisa ubuhlungu obufanayo nobuzobuzwa kumuntu ongenabo ubudlelwano naye. UFinkelhor noYllo (1985: 182) baphawula ngalokhu bathi:

*Intimate partner victims suffer from many of the same traumas as victims of other rape but they also suffer some special traumas too, betrayal, entrapment and isolation.*

Lolu uhlobo lokuhlukumeza oludlula olokuhlukunyezwa umuntu ongamazi, ngoba ohlukunyezwayo uzizwa enziwe isilima futhi azizwe kungathi uphelelwe umhlaba. Okubi ngokuthi usuke esazohlala nalo muntu ngoba benobudlelwano futhi lesi senzo senzeka izikhathi eziningi ngoba behlezi ndawonye. Kwesinye isikhathi kuba yinto asaba nokuyibika ngoba abanye bayibona njengento engekhone ukuhlukumeza. Abanye bazobona sengathi nguweni onephutha lokunqaba ngenxa yokuthi bengakwamukeli ukuthi umuntu onobudlelwano akanalo ilungelo kuwe uma ungavumile. UTeten, uHall noCapaldi (2009: 43) bathi:

*Sexual abuse includes coercive and physical behaviors varying from trying to persuade someone to perform a sexual act against their will ignoring “no” response to physically forced sex acts.*

Ezingomeni zeqembu “Izingane Zoma” kunezibonelo eziningi zezimo lapha abesifazane behlukumezeka khona ngokocansi. Ake sibheke nazi izinhlobo zokuhlukumezeka ngokocansi ezitholakala ezingomeni zaleli qembu.

### 3.2.3.1 Ukuncishwa ucansi

Lolu hlobo lokuhlukunyezwa kwabesifazane abantu abaningi kabaluthathi njengoluyingozi kakhulu kanti abesifazane lubalimaza ngokwengqondo nokomoya okudlula ezinye izinhlobo. U-Argyle noHenderson (1995:55) bathi uma abantu bengena ebudlelwaneni uthando luba lukhulu, kanti nokulangazelelana kwabo ngokobulili buba obunamandla. Uma kuqhubeka isikhathi besebudlelwaneni liyehla ilukuluku lokulangazelelana ngokocansi. Ngamanye amazwi siyehla isifiso sokuthi baye ocansini. Uma sekunjalo omunye wezithandani uye azizwe kungathi akasathandwa noma kukhona osethathe indawo yakhe.

Kwabaningi kakwehli kahle ukuthi owesifazane ezwakakale esebalisa ngokunganikwa ucansi. Kuba sengathi usuke engenasimilo kungabe kusabhekwa ukuthi ucansi luyilungelo lakhe elingokomshado. “Izingane Zoma” ziphumela eshashalazini zilukhulume lolu daba oluvame ukuzitshwa, ikakhulu emphakathini wamaZulu osadla ngoludala. Kwesinye isikhathi indoda iyazigulisa uma ifika endlini ukuze unkosikazi angalindeli ukuya nayo ocansini. Lokhu kutholakale engomeni ethi “Inkukhu iswele ozoyidla”:

Njalo uma ufika la endlini  
Uthi njalo uyagula,  
Uchaza ukuthi yisesibhedlela yini la?

Kusobala ukuthi kuyayihlukumezaa lokhu inkosikazi esuke ilindele ukuya ocansini nomyeni wayo uma efikile. Okuyihlukumeza kakhulu ngukuthi iyabona ukuthi umyeni ubeka izaba uyazigulisa. Kanti engomeni ethi “Igugu Lakhe” sithola inkosikazi izama konke okusemandleni ukuzincengela kumyeni wayo ukuze ayiphe ucansi kodwa kube nhlanga zimuka nomoya:

Ngisabe ngimphekela ukudla akakudli  
Angazi saxabana ngani noyise wabantabami  
Yaze yangigilela iziga indoda  
Isilala ibheke lena ayisangimemi  
Angazi saxabana ngani noyise wabantabami.

Okumhlukumeza kakhulu owesifazane oncishwa ucansi ngukuthi usuke engasazi isizathu sokunganakwa kwakhe futhi engazi ukuthi yini okumelwe ayenze. Omunye uze anqume ukuzibambela mathupha noma ukumkhombisa ngokuqondile umyeni wakhe ukuthi usefile

yindlala. Siyakuthola lokhu engomeni ethi “Sindindi Sendoda” lapho inkosikazi isize imvezele amathanga umyeni izama ukumheha:

Yimihlola yami nangu umfazi  
Engiphenyela izidwaba emzini kababa.  
Sengingaze ngenze njani  
Ngoba phela awusafuni ukuza endlini.

Kuyacaca ukuthi ukuncishwa ucansi kugcina sekumenza abe nolaka owesifazane angabe esawacwecwa namazwi uma ekhuluma nomyeni wakhe. Engomeni ethi “Ipholisteshi” inkosikazi icela indoda ukuthi ingezi endlini uma ingazi ukuthi izokwenzani. Iyambuzisisa ukuthi useyiyo yini indoda noma usaphenduka umfazi njengayo. Ngamanye amazwi kuyayihlukumeza ukuncishwa ucansi:

We baba akusiyo indawo yokuphumula la endlini  
Ngiyabona wena ungenza isalukazi sakho  
Ngicela ukuthi ungezi la endlini  
Uma ungazi ukuthi uzokwenzani.

Kuyenzeka inkosikazi iyazi imbangela yokuncishwa kwayo ucansi. Engomeni ethi “Umqedile ubhokweni” kuvela ukuthi ubaba wekhaya usumqedile ubhokweni akasalali nomkakhe okwenza umkakhe abalise kubangani bakhe ngokuthi umyeni wakhe usumqedile ubhokweni. Engomeni ethi “Ubaba Unoshukela” unkosikazi ubuza endodeni ukuthi imthintelani ingezukumenza lutho, ngoba uma befika ekamelweni ukhomba lokhuya nalokhuya kungcono angaqali nokuqala ukumthinta. Lokhu ukubona kungenye yezindlela zokumhlukskumeza ukumbizela into engekho:

Hhayi bo baba ungithintelani uma ungazungenza lutho?  
Ungithintelani uma ungazukungenza lutho?  
Umuntu akubize ezazi kahle ukuthi uyagula  
Uma sekufikwa ekameleni akhombe lokhu nalokhuya.

Enye imbangela kuba ngokuthi owesilisa usethole abangcono noma abasebasha bese engabi nkamukamu ngokuya ocansini nomkakhe. Engomeni ethi “Ugruva nezingane” kuyavela ukuthi indoda ayisenaso isikhathi sikankosikazi wayo:

Ubaba ugruva nezingane  
Njalo uma ebuya emsebenzini uzifundela iphepha nje.  
Ubaba akasashumayeli la ekhaya.  
Angisawazi umthandazo wakhe  
Ungena ekamereni sengilele  
Angisazi sagcina nini ukuya enkonzweni layindlini.

Le ngoma iveza ukuhlukumezeka kukankosikazi ongasanakwa ngoba umyeni esendiza nezingane ezincane. Kuyamhlukumeza owesifazane ukuqonywa kwendoda kukodwa nje; kwedlulele kakhulu uma sekuzophumela ekutheni azitshwe anganikwa ucansi. Kumenza azibone esenganto yalutho kulo muzi, ikakhulukazi ngoba usuke esehanjelwe yiminyaka yena engasakhangikangako kumyeni wakhe. Kumhlukumeza kakhulu futhi uma ezotshelwa emehlweni ukuthi akasakhangikangokwanele noma kukhona lapho eshoda khona uma eqhathaniswa nabanye:

(Intandokazi)	Yathi uma ihamba yahambela ngakwami indoda
(Isaliwakazi)	Pho ngalokho kwenziweni
(Intandokazi)	Iyothi uma ibuya iyofikela ngakwami
	Uma unomlomo obandayo endodeni
	Mina owami umlomo uyashisa endodeni.

Lapha kukhombisa ukuthi indoda ibavakashela ngokungalingani, ifika kakhulu komunye unkosikazi. Ifika ngezikhathi omunye unkosikazi angazithokozela kakhulu naye uma kungenzeka kuye. Indoda uma ifika iqala kuye, kanti noma isihamba, futhi igcina kuye. Unesiqiniseko futhi sokuthi uma isibuya iyoqala kuye futhi. Izibona incono kunenye inkosikazi. Ize imgxeke ngokuba nomlomo obandayo endodeni. Umsunguli wokuhlukumezeka kowesifazane yindoda yakhe, ngokungakwazi ukuphatha ngokulinganayo amakhosikazi akhe.

Kuyenzeka ukuba indoda ibeke izizathu ezingathi shu njengembangla yokuncisha umkayo ucansi. Engomeni ethi “Sindindi Sendoda” indoda ikhala ngokuthi umkayo unamathanga amancane yikho nje ingasalali. Kanti engomeni ethi “Kwabuhlungu Ukwaliwa” indoda ikhala ngokuthi umkayo uyadakwa yikho nje ingasalali naye. Kuyayidida lokhu inkosikazi, ibona kuhlangiswa izinto ezingahlangani nhlobo:

(Indoda)	Ngeke ungibone ngiza ngakwakho
	Uyoze uyeke ukudakwa
(Inkosikazi)	Uye uthi ngoba uyadakwa indoda ingabe iseza endlini
	Kusho ukuthi nje akukho la engimuhle khona
	Yonke into yami iyadakwa.

Kule ngoma indoda ayisangeni endlini ngoba unkosikazi ephuza utshwala. Kusho khona ukuthi ucansi luzovinjwa utshwala. Ukube bekuyiyo indoda ephuzayo inkosikazi ibingeke inqabe ukuya ocansini nayo. Indoda ikhombisa ukumhlukumeza lo owesifazane ngokumncisha ucansi ngesizathu esingathi shu. Lokhu sikusho ngoba ngokwesintu akulona icala ukuphuza kowesifazane futhi le

ngoma isethulela owesifazane wasemakhaya lapho okuyinto evamile impela nje ukuphuza kwabesifazane. Kakusona neze isizathu sokuncinshwa ucansi lesi.

### 3.2.3.2 Ukufunwa ucansi ngenkani

Lesi simo amadoda amaningi kubukeka sengathi awakafundiseki kahle ngaso, iningi lawo lisakholelwa ukuthi kuyilungelo lawo ukuya ocansini nowakwayo kungakhathali ukuthi unalo yini uthando locansi owesifazane noma akanalo. Uma nje wona ezimisele ngokuya ocansini nowesifazane kumele azimisele ukukwenza lokhu. UCampbell beno-Soeken (1999: 349) bathi:

*Women who had been sexually assaulted by their partners had significantly more health problems and gynaecological symptoms than women who had only been physically abused.*

Engomeni ethi “Isidina Sikamahlalela” inkosikazi ikhala “ngokugqozwa” njalo, kusho ukuthi lesi senzo senzeka ngazo zonke izinsuku, kanti ayikuthokozeli lokhu:

Kuyoba nini indoda ingishaya ngilambile  
Ithi angiyokwendlala sengikhathele  
Ukugqoza njalo ubusuku bonke ngilambile.

Indoda ithi akahambe ayokwendlala, ngoba uma engakwenzi izosuke ithathe isagila imphinde futhi. Owesifazane akazimisele ngocansi kodwa uphoqwa ngenkani ukuthi akahambe ayokwendlala ukuze kuyiwe ocansini. UBiehl (1999:53) uthi:

*Sexual violence is defined as any type of coercion to force a woman to have sex. Methods of coercion include threats, blackmail and the use of physical violence.*

IWorld Health Organisation (WHO) yona ithi ukuhlunyezwa ngokocansi kusho konke okuphathelene nocansi okungavunyelwene ngalo. Kungaba ukukhuluma okungamukelekile ngocansi noma uncokole ngalo kumuntu, ukuzama ukuya nomuntu ocansini, noma umvezele amabhuku noma izithombe ezivusa inkanuko. Enye yezingoma ezithinta ukungaphunyuzwa ngokocansi ithi “Izingubo Ziyabanda”. Unkosikazi uthi ucela ukuya ekhaya kubo ngoba kunomsebenzi:



(Unkosikazi) Bebezongibiza ekhaya kunomsebenzi.  
 (Indoda) Uzobuya nini?  
 (Inkosikazi) Ngeke ngilisho ilanga.  
 (Indoda) Ngizosala ngothani,  
 Engani ngakutshela ukuthi izingubo  
 Zikamnakwenu ziyabanda

Indoda lapha ayifuni ukuthi unkosikazi ahambe ayovakashela abakubo, iyamhlukanisa nomndeni. Ikhala ngokuthi izosala iluthathaphi ucansi uma esahambile umkayo. Ngamanye amazwi kufanele ahlale angayi kubo noma asheshe abuye ukuze indoda ithole ucansi. Lokhu kungenye yezinto ezibonakala ziwukuhlukunyezwa kwabantu besifazane. USullivan (2004) kanye noBowker (1983) bathi abahlukumezi bayathanda ukuhlukanisa abantu abathandana nabo ngokuthi bangabe besahlangana nabantu bemindeni yabo kanye nabangani babo. Ngokujwayelekile vele abangani kanye nezihlobo bayakwazi ukumbonisa umuntu uma ehlukunyezwa bamnike namasu okuphunyuka enkingeni.

Kulesi simo owesifazane ugcina esehlukumezeka kabili. Ufike ahlukunyezwe ngumyeni wakhe omfuna ucansi ngenkani aphinde ahlukunyezwe ngokuthi akalitholi ithuba lokuxoxa nomndeni wakhe abhobo ngezinkinga zakhe.

### **3.2.3.3 Ukwenziwa ucansi olungamukelekile noma olungavikelekile**

Olunye uhlobo lokuhlukunyezwa kwabantu besifazane ngokocansi ilolu lokwenziwa ucansi ngendlela ongayithokozeli nangendlela engakubeka engcupheni yokutholana nezifo zocansi noma indlela umuntu wesifazane ayibona imehlisa isithunzi. UJackson (2007) uthi ucansi olungamukelekile luhlanganisa ukuthintwathintwa phambi kwabantu kanye nokuphoqwa ukuthi wenze ucansi ngendlela wena ongakhululekile ngayo. Okunye okuwukuhlukumeza ukuthi ukhulume kubangani bakho ngendlela umuntu othandana naye enza ngayo ucansi.

UBergen (1996) uthi ukwenziwa uhlobo locansi ongaluthandi kusetshenziswa njengesijeziso, futhi esikwenza uphoxeke. Ngalolu hlobo locansi indoda isuke ikukhombisa ukuthi yiyona engumnikazi wakho. UDavies (2006) uthi ukuhlukunyezwa ngokocansi umuntu onobudlelwano naye inhloso kusuke kungekhona ukuthola ukwaneliseka, kodwa kusuke kuwukuveza ukuthi unamandla angakanani, ucansi luveza uhlobo lwamandla indoda enalo ngaphezu kowesifazane.

UCampbell noSoeken (1999) bathi ucansi olwenziwa ngempopo lumenza owesifazane abe nempilo entekenteke. UBennice (2003) uveza khona ukuthi ucansi olwenziwa ngendlela okungavunyelwene ngayo lumlimaza umqondo lowo osuke ephoqeelwa ngalo. Kanti noRussel (1990) uyakugcizelela ukuthi ukwenziwa ucansi ngendlela eyehlisa isithunzi kuyingozi empilweni engokwengqondo yowesifazane. Engomeni ethi “Ngishikilele” indoda icela unkosikazi wayo ukuthi akayishikilele. Kuyaxaka lokhu ngoba ngokuvamile ukushikilelwa kucelwa kowesifazane ongakagani. Inkosikazi ikubona kungemukelekile lokhu:

Hhayi bo kodwa uthi izingane zizothini?  
Hhayi bo wawukuzwaphi ukuthi umfazi uyashikila?  
Ongaqhamuka la angathi ungenzani?

Inkosikazi iyakwenqaba lokhu. Izizathu zokwenqaba ngukuthi isabela ukuthi izobonwa abanye abantu nokuthi ayikaze izwe kuthiwa umfazi uyashikila. Uze asho nokuthi nansi indoda imgilela imikhuba bo. Ngakho indoda imphoqelela ukuthi ashikile ngenkani. Lokho kuthathwa njengokumphoqa umuntu ukuthi enze ucansi ngendlela ethandwa nguwe hhayi indlela ethandwa yibo bobabili. Ngokwebhukwana elithi “The breaking silence handbook” (<http://dhhs.gov/>) ithi:

*Sexual abuse is any situation in which you are forced to participate  
in unwanted or degrading sexual activity.*

Kuyacaca ukuthi kuwukumhlukumeza ngokocansi unkosikazi ukumtshela ukuba akushikilele okuyinto ayibona ingemukelekile.

Ngenxa yokwanda kwezifo zocansi, ikakhulukazi ingculazi kuyaphioqa ukuba abantu abathandanayo noma abashadile baye ocansini oluphephile. Indlela yokuqinisekisa lokhu ngokusebenzisa ijazi lomkhwenyana. Kungukumhlukumeza umuntu ukunqaba ukusebenzisa ikhondomu uma kuyiwa ocansini. Engomeni ethi “Faka I-CD” owesifazane uyaveza ukuthi kuyamhlukumeza ukuya ocansini ngaphandle kwekhondomu:

Baba ungijayivisa kabi,  
Ungena kanjani esiteji nge-*mike* kuphela?  
Kuyingozi baba ukungena esiteji nge-*mike* kuphela  
Faka i-*cd* ungijayivisa kabi.

Owesifazane kule ngoma ukhala ngokuthi owakwakhe uya naye ocansini engalifakile ijazi lomkhwenyane. Lona owesifazane kuyamkhathaza lokho ngoba ukubona kumfaka engozini

nasengcupheni yokuthola ubhubhane lwesandulela ngculazi. Ngeshwa indoda ayiyizwa kahle indaba yokufaka ijazi lomkhwenyana. UWingwood benoDiClimemte (1997) bathi maningi amathuba okuthi abantu besifazane abaphoqeletwa ukwenza ucansi ngaphandle kwamajazi omkhwenyana bathole isandulela ngculazi kanye nezinye izifo ezithathelwana ngocansi. Bese bethola nokukhulelwa abangakuhlelelanga.

Nakho lokhu kusewukubukela phansi ilungelo lomuntu wesifazane lokuvikeleka ezifweni zocansi kuhlangukise nesandulela ngculazi. Umthethosisekelo waseNingizimu uyalwisana nokungahlonishwa kwamalungelo abantu. U-Abraham (1992: 103) uthi:

*It is not good to demand a partner to engage in sexual activities with which the partner is uncomfortable and demanding sex when the partner is not willing, and insistence on risky sexual practices e.g refusal of using a condom when sexual transmitted disease is known or suspected risk.*

Kulezi zingoma ezingenhla amadoda akhombisa ukungalihloniphi ilungelo labesifazane uma kubhekwa ngasohlangothini locansi. Lokhu kubukeka kumelene nomthetho omelene nodlame lwasekhaya ongunombolo 116 we- 1998 othi noma ngabe iluphi uhlobo lokuhlukumeza ngokocansi, kungaba elokuhlambalaza noma ukwehlisa isithunzi noma, ukubamba umuntu noma ukumthinta nje ningavumelene akwamukelekile futhi okwenzayo angabhekana kanzima nengalo yomthetho.

Ukuhlukumeza umuntu ngokocansi akukhona nje ukudlwengulwa nje kuphela ngumuntu ongamazi noma ongakwazi, kodwa kuhlangukisa ngisho nokudlwengulwa ngumuntu onobudlelwane naye, ngisho noma nishadile, uma ekubamba ningavumelene esebenzisa amandla. Lokho futhi kukhombisa ukulahlekelwa ubuntu nokungalihloniphi ilungelo lomuntu. UDuma (2006: 265) uthi:

*Within the philosophy of ubuntu sexual assault of women and other crimes are considered inhuman and therefore unrighteous. Such crimes or inhumane or unrighteous behavior need to be eradicated from the community in order to bring proper relationships between the people and universe.*

Ngalokho awukho umthetho ogunyaza ukuthi umuntu aphoqwe ukuya ocansini uma ngabe engazimisele. Lokho kubhekwa njengobulwane obuphindiwe. Akekho okumele aphoqwe ukuya ocansini kodwa kumele kuzenzakalele. Ngokujwayelekile nangokwemvelo umuntu wesilisa unemizwa esheshayo kunemizwa yowesifazane, kodwa kumele bobabili bakulungele ngokomzwelo ukuya ocansini angabi khona ophoqwa noma engazimisele ngalelo langa ukuya ocansini. IWorld Health Organisation (WHO), ithi abantu besifazane abahlukumezekile ibona abasengcupheni yokuthelelwa ngezifo ezithathelanayo ezifana nezifo zocansi kuhlangukise negciwane lesandulelangculazi (HIV). Abahlukumezi babo bavame ukungavumi ngisho nokuyohlololwa igazi basebenzise isihluku sodwa. UBasile (1999) ugxeke indlela abantu besifazane abazithela ngabandayo ngayo uma kuyiwa ekubikweni kwamacala okudlwengulwa ngabayeni babo. Ukuhlukunyezwa ngokocansi umuntu onobudlelwano naye, kudala ukuthi lo ohlukunyezwayo azizwe ephelwe isithunzi, angene ophuzweni oludakayo, azizwe engeyilutho emphakathini.

UWilson (1997) uthi abantu abadlwengulwe abantu abanobudlelwano nabo baba nezifo eziningi okungaba ukuba nesicanucanu, balimale ezithweni zabo zangasese, bakhulelwe bengakuhlelele noma bangenwe izifo zocansi ezinhlobonhlobo, futhi bangabe besalulangazela ucansi. Mkhulu umonakalo odalwa ukuhlukunyezwa ngokocansi ngumuntu onobudlelwano naye. Akhona amadoda asakuthatha njengento engekho ukuthi umuntu wesifazane uyadlwengulwa ngumuntu anobudlelwano naye. Labo bantu bakholelwa ukuthi umuntu wesifazane uma eseshadile indoda inelungelo noma inini ukuya naye ocansini noma ngabe owesifazane akathandi.

### **3.2.4 Ukuhlukunyezwa ngomlomo noma ngamazwi**

Amazwi abuhlungu ashiwo kumuntu angase amhlukumeze kakhulu. Lolu hlobo lokuhlukumeza lumbulala umqondo owesifazane azibone engeyilutho, futhi edelelekile. Lapho ethi ufuna ukuphawula ngokuthile indoda ivuke ngolaka imthuke. UManyathi (2002:23) uthi indoda ehlukekizayo ayimhloniphi umkayo, futhi ayidingi ukuthi abe nosizo lokuyibonisa, imfanisa nengane encane. Umuntu wesifazane ulimala ngokomqondo uma ephila ngokuthukwa kanye nangokubizwa ngamagama. Lokhu kungaze kuholele ekucabangeni ukuzibulala kanye nokuzibulala uqobo. Lokhu kufakazelwa nguSmith kanye noRohrs (2016) abathi ulimi lokuhlukumeza noma olunobudlova lwenza ukuthi umuntu wesifazane azizwe efanelwe ukuzibulala. USalber noTaliaferro (1995) kanye Matthew (2005) bathi umuntu ohlukumezayo

ukhahlela noma yini ekhona, awise ngisho izimpahla zasendlini uma ngabe esabisa umuntu athandana naye. Engomeni ethi “Yakhwishiza Indoda” indoda ivuka ngolaka uma ifuna ukuyolala kwantandokazi yayo. Ivamise ukungangeneki, imthuke umama wakwayo yikhona ezoduba bese iyahamba iye kolala kwantandokazi yayo. Iye kaningi kwantandokazi yayo, ngisho noma kufanele ivakashele omunye umkayo. Engomeni ethi “Ngizokubophisa”, indoda iqhululula inhlamba igowanise umkayo imbuzo ukuthi uhlushwe yini ngoba indoda idla imali yayo. Kanti engomeni ethi “Igugu Lakhe” indoda iyamthuka unkosikazi uma ekhala ngokunganakwa, imbiza ngamaganyana:

Iyo le ngqondo esixabanisayo  
 Ngathi angifuni ukukhuluma ngenye  
 Inkosikazi uma ngifika la endlini  
 La mantikinyane ngamehlo  
 Yazi wena engathi uzoba isidina.

Lona wesifazane ushaywa ngamazwi kule ngoma, kukhalwa ngengqondo yakhe engasile, ubizwa ngesidina. Akekho owesifazane ongeke ahlukumezeke emoyeni uma ebhekene nesimo esinje. Engomeni ethi “Udidwa Yini” indoda iyamthuka owesifazane ithi abantu besifazane abafani, kuphela nje unkosikazi wakhe uhlakaniphele ukukhuluma kanti akagezi. Akekho owesifazane ongajathshuliswa ngokuthukwa ngokuthi akagezi futhi unomlomo omude.

Okunye okuba yinkinga kubantu besifazane ngukusolwa ngento engekho. Njengokusolelwa ukuthi uqomile ebe engaqomile. Engomeni ethi “I-ayiningi bhodi” indoda isola owakwayo ngokuthi kukhona indoda alala nayo, ithi uthatha “i-ayiningi bhodi yakhe” ayinike enye indoda ize ilibeke ngembaba ukuthi imfihlo yenkosikazi isiyaziwa enye indoda. Ithi sekuze kwaphela izinyanga zaze zambili umkayo ayisamazi uselala abheke le, ithi iyamkhulumisa angavumi. Indoda asikho esinye isizathu esicabangayo esibangela ukuthi umkayo anqabe ukuya nayo ocansini, ngaphandle kokuthi icabange ukuthi useqomile. UMatthews (2004) kanye noWeiss (2000) bathi umhlukumezi uyathanda ukuba nezinsolo ezingenabufakazi bokuthi unkosikazi wakhe unobudlelwane obuseceleni futhi inhloso yakhe kusuke kuwukuthi amjezise. UGrovert (2008:16) uthi uma owesifazane ehlukani noma umuntu athandana naye nabanye abantu, futhi engavunyelwa ukusebenza uthembela kumyeni wakhe kukho konke ngisho nangokomnotho imbala. Lokhu kwenza ukuthi ahlale kulobo budlelwano noma ngabe ehlukunyezwa kangakanani. Indoda nayo iba nesiqiniseko sokuthi akukho lapho azoya khona, izolokhu imenza noma yini eyithandayo.

UTurner (2004) uthi owesifazane ohlukunyezwayo ujwayele ukusaba ukushiya umhlukumezi, kanti nomhlukumezi akakujabuleli ukuthi owakwakhe abe nabantu abamnika izexwayiso futhi abamvusayo ekuhlukumezekeni kwakhe. USullivan (1994) uthi abantu besifazane abangakutholi ukwesekwa abangani, nemindeni yabo kanye nemiphakathi abaphila kuyo kuba nzima kubo ukushiya ubudlelwano obunodlame noma obuhlukumezayo. Kanti labo abathola ukwesekwa kulula ukuthi basizakale basheshe baphume ebudlelwaneni obungajabulisi.

Okunye ukuhlukunyezwa ngamazwi abuhlungu sikuthola engomeni ethi “Utshelwe Ubani?”;

(Unkosikazi) “Baba usungayolala.”

(indoda) “Utshelwe ubani ukuthi ngizolala?”

(Inkosikazi) “Sengendlele baba usungayolala.”

(Indoda) “Utshelwe ubani ukuthi  
Namhlanje ngizolala kwakho?”

Inkosikazi iyaphoxeka ngalesi senzo sendoda sokuthi isize yandlala ngisho nokundlala indoda ithi ayisalali kwakhe. Okuyihlukumeza kakhulu ngukuthi kayitshelwa ngomoya omuhle ukuthi akuzukulalwa nayo kunalokho iphendulwa kabi ngendlela enonya.

### **3.2.5 Ukuhlukunyezwa ngokungondliwa**

Ukungondliwa kuyinkinga evamile emphakathini futhi ibahlukumeza kakhulu abesifazane. Indoda ingase iyeke ngamabomu ingondli noma kube yizimo ezithile zezomnotho ezenza ukuba ihluleke ukondla. Umthetho omelene nodlame lwasekhaya ongunombolo 116 wonyaka we 1998 awuhambelani nokungondliwa kwabantu besifazane kanye nabantwana. Ukubeka kucace ukuthi kungukuphula umthetho, futhi kuyinto engamukeleki ukungazikhokheli izidingo ezifana nokukhokhela indawo yokuhlala nezidingo zonke nje zekhaya. Ziningi izingoma eziveza lokhu kuhlukunyezwa kwabesifazane. Lokhu kusitshela ukuthi lena yinkinga edlange kakhulu emphakathini. Kuyenzeka isizathu sokungondli kube ngukuthi isiqonyiwe indoda; imali isithathwa ngabanye. Siyakuthola lokhu engomeni ethi “Uyaqala” lapho inkosikazi isinezinsolo zokuthi umyeni wayo useqonyiwe ngoba akasabaphatheli lutho uma ebuyile:

Uyaqala owakwami kufika engaphethe lutho

Ngisho namaswidi ezingane

Mhlawumbe useqonyiwe.

Lapha ubaba wekhaya ubuya engaphethe lutho ngisho namaswidi abantwana. Umndeni wakhe akasawondli usefika ekhaya ezishayela nje engaphethe lutho. Kanti engomeni ethi “Ngiyazibona

Iphutha” ubaba ukhala ngokuthi umama uphumaphi sekuhlwile, umama uphendula ngokuthi ubekade ekwamakhelwane ngenxa yokuthi ubelambile kungekho ukudla. Ngamanye amazwi ubaba wekhaya uyahluleka ukumthengela ukudla aze agcine esehamba imizi yabantu eyofuna okuya ethunjini. Kusobala ukuthi unkosikazi akasebenzi akakwazi ukuphuma ayoziambela amatoho.

Leli culo lifakazelwa ucwaningo olwenziwe i-Unicef (2016:57), abesifazane abafunde kancane iningi labo lingena ophuzweni bese lokho kubenza babe sengcupheni yazo zonke izinhlobo zokuhlukunyezwa. Lokhu kusuke kwenziwa ukuthi abazitholi izidingo zabo abazifunayo.

Elinye lamaculo ekhuluma ngokungondliwa iculo elithi “Ngizokubophisa”. Indoda idla imali yayo yodwa bese izodla imali yenkosikazi ezizamela yona. Unkosikazi abe nomthwalo wokondla abantwana kanye noyise. Umthwalo okufanele ngabe bawubambisene ugcine ususele nowesifazane kuphela. Indoda eyayo imali iyisebenzisele ukuzithengela utshwala bayo. Elinye iculo likhuluma ngokungondliwa kwabantu besifazane linesihloko esithi “Wondla bani?” Unkosikazi ubuza ubaba wakwakhe ukuthi kanti wondla bani ngemali yakhe ngoba yena nabantwana abasayazi. Uyezwa ukuthi uyasebenza eGoli kodwa ekhaya akathumeli lutho ngakho balambile. Kuleli khaya sebesizwa isibonelelo sikaHulumeni. Inkosikazi ize isho ukuthi ukube uHulumeni akekho ayazi bebengaphila ngani. Elinye iculo lithi, “Isigqila sotshwala”

(Unkosikazi) Wavuka baba wathamela ilanga.

(Indoda) Ufuna ngenzeni?

(Unkosikazi) Amanye amadoda ayofuna umsebenzi,  
ubonile ukuthi abantwana abadlile,  
Nansi indoda ingigangela.  
Ayifuni ukondla abantwana.

(Indoda) Ngizokugxisha ngequpha uma ungijwayela kabi

Ububha abuyiyona imbangela yokuhlukunyezwa kwabesifazane, kunalokho bunomthelela wokuthi udlame lwande. Lobo bubha bungadalwa ukungatholakali komsebenzi, noma ukuba nomsebenzi okhokhela kancane noma kube ukuthi umsebenzi oncikiselayo noma oyincikinciki. UCarlson, uWorden, uvan Ryn kanye noBachman (2000: 18) bathi:

*Severe poverty increases the risk of intimate partner violence,  
the lower the household income, the higher the reported intimate  
partner violence rates.*

Lokhu kuveza ngokusobala ukuthi indlala engabangwa ukuhola kancane noma ukungaholi nhlobo, ingabhebhethekisa olukhulu udlame ebantwini abanobudlelwano. Indlala yaziwa ngakho-ke ukubanga ulaka. Ingoma ekhombisa lokhu inesihloko esithi “Kwakungcono eGibhithe”:

Kwakungcono eGibhithe kunalapha engikhona.

UMose ngiyamesaba uMose wangithembisa

Uju lwezinyosi kanti ungithembisa amanga

Kwakungcono eGibhithe ngangalambi.

Inkosikazi ikhumbula la isuka khona ukuthi yayingabulawa indlala, kodwa manje la esigane khona isithola ukuzwa indlala. Iveza ukuthi yabanjwa ngamanga. Okunye okuvelayo ukuthi kungathi yake yakhuzwa ngokuzihlanganisa nalo muntu. Njengoba ingoma ithi iqiniso ukuthi isalakutshelwa sibona ngomopho. Akungatshazwa ukuthi uhlukumezeke ngempela emoyeni lo muntu osebalisa kanje. Siyakuzwa futhi ukubalisa engomeni ethi “Isidina Sikamahlalela”. Inkosikazi ibalisa ngokuthi amanye amadoda ayasebenza kodwa owakhe akafuni ukuyofesa njengabanye ezingodweni ukuze athole itoho lokubondla.

### **3.3 Isiphetho**

Kulesi sahluko bekukhulunywa ngezinhlobo zokuhlukunyezwa kwabantu besifazane. Kubhekwe izinhlobo ezihlukahlukene zokuhlukumeza nokuthi zimthinta kanjani owesifane ikakhulu ngokomphfumulo nangokwengqondo. Kubonakele ukuthi uhlukumeza okuningi kusuke kuyinhloso futhi kusuke kungagwemeka kalula nje uma owesilisa engakhombisa uthando nokufisa ukuba akwenza kwabanye kuhambisane nalokho angafisa naye ukuba kwenziwe kuye.

Lokhu kufakazela ukuthi ngokwezidingo zeDiyontoloji abesilisa bayehluleka ukuphatha abasifazane ngobuntu nangothando. Kuyacaca futhi ukuthi izinhlobo zokuhlukunyezwa kwabasifazane esikhulume ngazo zingqubuzana kakhulu nalokho okuphakanyiswa yiLibherali feminizimu egcizelela ukuthi abesifazane akufanele babukelwe phansi noma behliswe isithunzi. Esahlukweni esilandelayo kuzobhekwa izindlela abantu besifazane ababhekana ngazo nokuhlukunyezwa.



## **ISAPHLUKO SESINE**

### **IZINDLELA ZOKUBHEKANA NOKUHLUKUNYEZWA**

#### **4.1 Isingeniso**

Abesifazane babhekana nokuhlukunyezwa okubangwa yizimo eziningi ezinhlobonhlobo. Nakho nje ukuhlukunyezwa ababhekana nakho kuhlukene izinhlobo eziningi njengoba sibonile ezahlukeni ezedlule. Umbuzo osalayo manje ngukuthi kazi babhekana kanjani nezinsalelo eziningi kangaka ezibenza bahlale becindezelekile engqondweni nasemphefumulweni. “Izingane Zoma” zinezingoma eziningana eziveza amasu asetshenziswa ngabesifazane ukubhekana nokuhlukunyezwa.

#### **4.2 Izindlela zokubhekana nesimo sokuhlukunyezwa**

Ake sibheke izibonelo zezingoma eziveza isithombe sokuthi abesifazane bamisa kanjani uma bezithola besenkingeni yokuhlukunyezwa.

##### **4.2.1 Ukuxolisa nokuzincengela**

Uma owesifazane ehlukenyezwa ngokushaywa kuba nezindlela eziningi azisebenzisayo ukubhekana nesimo. Engomeni ethi “Umfazi ushaywa ngani?” kuyavela ukuthi indoda iphethe isagila ifuna ukumshaya ngaso. Yena uveza ukuthi kunokuthi amshaye ngesagila ukhetha ukuthi aye naye ocansini.

Khona ngikonile baba usungaze  
Uthathe isagila engathi ulwa nenye indoda,  
Awazi yini ukuthi umfazi ushaya ngani?  
Beka phansi isagila singene ekamelweni.

Okusho ukuthi abesifazane bake bancamele ukuzincengela ngocansi kunokuba bashaywe. Lapho indoda ingasafuni ukumvakashela endlini yakhe wenza ngakho konke ukuthi ibuyele endlini. Lokhu sikuthole engomeni ethi “Shindindi ndoda”. Indoda ayisafuni ukuya endlini kankosikazi.

(Unkosikazi) Shindindi ndoda noma sewangala  
(Indoda) Nangu umfazi engiphenyela isidwaba,  
Emzini kababa.

(Unkosikazi) Sengingaze ngenze njani,  
Ngoba phela awusafuni ukuza endlini,  
Sengithi angikushayele ushindindi

(Indoda) Ungivezela amathanga amancane,  
Yazi kuyakwuhlula utshwala.

(Unkosikazi) Usho ukuthi anginamathanga nginoxosha indoda.

Unkosikazi uma embona nje uvele aphenye isidwaba sakhe amgabisele ngamathanga ukuze agcine emvakashele nayo kuphele ukuhlukumezeka. Konke lokhu akwenzayo wenzela ukuthi abone ngamehlo abese efisa ukubuyela endlini baqhubeke nokwakha umuzi. Ngokunjalo nasengomeni ethi “Uhlushwe yini?” unkosikazi uncenga indoda ukuthi kayivakashe, ugcizelela ukuthi kakusho lutho ukuthi uyisidakwa unkosikazi. Iculo lisho kanje:

(Unkosikazi) Hhayi bo baba uhlushwe yini ngokudakwa  
Kwami ngena endlini ngihlukane nokudakwa

(Indoda) Ngeke ungibone ngiza ngakwakho uyoze uyeke ukudakwa

(Unkosikazi) Uye uthi ngoba uyadakwa indoda ingabe iseza endlini?  
Kusho ukuthi nje akukho lapha engimuhle khona,  
Yonke into yami iyadakwa. Ngena endlini ngihlukane  
nokudakwa.

Unkosikazi uthembisa ukuthi uzokuyeka ukuphuza utshwala uma nje indoda ibuyela endlini yayo.

Kwesinye isikhathi bayaxolisa amakhosikazi ataxolisa. Lokhu sikuthola engomeni ethi “Isidina Sikamahlalela”, owesifazane ucela uxolo, athi ngeke aphinde. Kusobala ukuthi ukhetha ukuzehlisa nanxa kungelona iphutha lakhe. Kuleli culo usho kanje:

(Unkosikazi) Uma ngabe nginecala baba ngicela uxolo,  
Ngixolele ngeke ngiphinde

(Indoda) Ngithe hamba uyondlala

(Unkosikazi) Noma ngicela uxolo awuvumi

Ngaleyo ndlela kuyancipha noma kuphele ukuhlukunyezwa abhekene nakho. Unkosikazi ucabanga ukuthi ngokucela uxolo engonile uzodatshukelwa indoda imyeke. Lena ngenye yezindlela abantu besifazane abahlukunyezwayo abazivikela ngayo, ukuxolisa. Kwelinye iculo elithi ngiyazibona iphutha, indoda ibuza unkosikazi wayo ukuthi uphumaphi. Unkosikazi uqala ngokuxolisa, kodwa abese eyasho ukuthi uhambe ekhaya waya kwamakhelwane ngoba ubelambile ebulawa yindlala emzini wendoda. Indoda isiyasho ukuthi ayimfuni umfazi ohamba kuze kuyoshona ilanga. Unkosikazi uxolisa, futhi azincengele noma kuwuyena owoniwe.

#### 4.2.2 Ukuthandaza nokubeka ithemba kuNkulunkulu

Enye yezindlela abesifazane abazisebenzisayo uma bebhakana nokuhlukumezeka ngokwengqondo noma ngokomphefumulo ngukuthandaza nokubeka ithemba, futhi nokuba nokholo kuNkulunkulu. Ngokwe Watchtower Bible and Tract Society (1985) umthandazo usho ukukhuluma noNkulunkulu weqiniso, futhi wenza okholelwa kuwo abe nesibindi sokuthi uzosizakala uma esedlulise inkinga yakhe ngawo. Nalapha emculweni weqembu Izingane Zoma, kuvela ukuthi amanye amakhosikazi aguqa phansi ngedolo acele kuMdali awaxazululele izinkinga zawo zomendo. Lokhu kutholwe engomeni ethi “Musani Ukubahlukumeza”. Owesifazane uhlukunyezwe ngukuthi indoda yakhe ikhuluma nentombi ocingweni phambi kwakhe:

Lomuntu engangithandana naye,  
Angimcabangi ngisho ngisemnyameni.  
Wakwenzani loyo muntu dade wethu  
Wakhala kangaka sisi?  
Yazi loya muntu wayengihlukumeza.  
Afonele intombi yakhe akhulume nayo  
Phambi kwami, ngakhuleka kuNkulunkulu  
wangipha, indoda emesabayo.

Kunokuba avuke indlobane noma abange umsindo obekungabhebezela ukuhlukumezeka, esakhe isixazululo kuba ngukuthi akhuleke kuNkulunkulu, acele ukuthi amuphe indoda emazisayo umuntu wesifazane. Ukuthembela emthandazweni kubonakala kuyikhambi kwabesifazane abaningi abahlukunyezwayo. Ngokomkhakaso wezinsuku eziyishumi nesithupha kuliwa nokuhlukunyezwa kwabesifazane nezingane (*16 days of activism*) umthandazo ubamba elikhulu iqhaza ekududuzeni abantu besifazane abahlukumezekile. Inkolo ineqhaza elikhulu elibambayo ekubhekaneni nokuhlukumezeka noma ngabe olwaluphi uhlobo. Lokhu kusekelwa uHage (2006: 6) othi:

*Rather than perceiving their chances of escaping, abused women,  
use their spirituality such as having faith in a higher power as well  
as adopting an active prayer life.*

Amakhosikazi asuke ekholelwa ukuthi umthandazo kanye nokholo kuyilungiselelo elihle likaNkulunkulu, futhi ikona okwenza babe nokuthula komqondo. Kungakho amakhosikazi eze

akhethe ukuthi inkinga yawo ixazululwe ngumthandazo. Ukukholwa kanye nokuthandaza kuyawasiza amakhosikazi aba nethemba lokuthi konke kuzolunga, uNkulunkulu uzowalungisela.

#### 4.2.3 Ukuziphindiselela

Abanye abantu besifazane bayathula bazibe sengathi ababoni ukuthi kwenzekani. Kwesinye isikhathi besabise ngokuthi nabo bazoyenza leyo nto eyenziwa yindoda kubo. Lokhu kutholakale engomeni ethi “Ulalephi?” Unkosikazi uveza ukuthi umuntu wesifazane kanye nowesilisa behlukene ngezitho zomzimba kuphela umqondo nenhliziyo nemizwa kuyafana. Ngalawo mazwi umvezela ukuthi naye angakwazi ukukwenza lokhu okwenziwa indoda.

Uma indoda ingondli kwesinye isikhathi bayincisha ukudla, njengesijeziso sokuthi vele ayikuthengi. Lokhu kutholakale engomeni ethi “Uyaqala”. Indoda ayisaphathi ngisho amaswidi abantwana ekhaya. Isixazululo asivezayo unkosikazi uthi uzomncisha iphalishi, okusho ukuthi ngeke esamphekela ukudla. UKirkwood (1993) uthi okuyiyona ndlela abantu besifazane okumele babhekane ngayo nokuhlukunyezwa ukuthi bangachithi isikhathi sabo bebekezelela into engekho, kumele babushiye lobo budlelwano obungenampilo. Iculo eliveza lokhu, iculo elithi, “Nginesigcwagcwa emzini. Umakoti uyashiya emzini ubuyela kubo udaba, ukuze atshele abazali bakhe isizathu sokubuyela ekhaya. Kwenye yamaculo unkosikazi uveza ukuthi indoda uma ifika kwakhe ivele ilale nje kuphela. Inkosikazi imsabisa ngokuthi izophuma iyofuna enye indoda, ngoba imenza isalukazi sayo.

Webaba akusiyo indawo yokuphumula la endlini.

Ngiyabona wena ungenza isalukazi sakho.

Ngicela ukuthi ungezi layindlini uma ungazi uzokwenzani.

Ngizophuma manje ngiyofuna enye indoda.

Kwelinye iculo leqembu Izingane Zoma, indoda inezikhathi lapho ingabuyi khona emzini wayo. Lokhu ikwenza kube izikhawu eziningi ezimenza unkosikazi aze asole ukuthi okusho ukuthi isiqonyiwe. Unkosikazi uyithembisa ukuthi lokhu ekwenzayo indoda naye uzokwenza. Iculo lisho kanje:

(Unkosikazi) Webaba kaBongathini izolo ulalephi?

(Indoda) Musa ukubheda angishongo ukuthi uzoba  
Uzoba yiphoyisa lami layikhaya.

(Unkosikazi) Hhayi musa ukumosha umshado nami  
Ngizoyenza lento.

(Indoda) Musa ukubheda ngabe owakho noma owami lomuzi.

Kwelinye iculo indoda ihamba iminyaka iyosebenza eGoli, ibuya emva kwesikhathi unkosikazi eseze wazitholela ishende. Ngaphezu kokuthola isoka sekukhona ngisho nomntwana. Indoda ibuya isithukuthelele lesi senzo. Iculo lisho kanje:

Ake nimbuze nina abomndeni wakhe  
Wayethi uma engabuyi eGoli wayethi  
Kumele ngenze njani?

Ngalawo mazwi unkosikazi ukubona kuyindlela yokuziphindisela endodeni yakhe ukuthola ishende. Usephindisela okubi ngokubi ngenxa yokuhlukumezeka akutholile. Kwesinye isikhathi unkosikazi uma ebulawa ngowakwakhe ngendlala, uzamela abantwana bakhe kuphela ukudla. Indoda isuke ingasenzelwa ukudla okuhloniphekile okufanele indoda. Lokhu kutholakale engomeni ethi:

Uyaqala owakwami ukuyenza lento  
Usefika ekhaya engaphethe lutho  
Engaphethe ngisho amaswidi abantwana  
Sengizomnika iphalishi lodwa ngiyabona  
akangazi kahle.

Unkosikazi kuleli culo uziphindisela ngokuthi indoda angayiniki ukudla okuhloniphekile, ngenxa yokuthi ayisabondli.

Kwelinye iculo kuvela ukuthi unkosikazi kwesinye isikhathi ufisa ngisho ukumlimaza owakwakhe, ngenxa yentukuthelo. Iculo lisho kanje:

Njalo uma ufika la endlini uthi njalo  
Uyagula, uchaza ukuthi isesibhedlela yini  
Ngizosuke ngikuthele ngamanzi abilayo  
Phuma la eyindlini uye kumfazi  
Wakho omthandayo

Kuleli culo inkosikazi isabisa ngokuthi izophindisa okubi ngokubi. Isenzo sendoda simcasula ngendlela yokuthi ufisa ngisho ukuyithela ngamanzi abilayo.

#### **4.2.4 Ukubikela abomthetho**

Abesifazane sebenolwazi ngamalungelo abo, uma behlukunyezwa bayazi ukuthi okuyiyona ndlela yokuthola usizo ukubika kwabomthetho, futhi bavule amacala. Lokhu kuvele engomeni ethi “Ulalephi?” Kule ngoma indoda ifika ekhaya iphuzile, ayikhiphi mali yokudla. Ifika isinolaka ingangeneki ishaye unkosikazi. Unkosikazi uyithembisa ukuthi uzoyibophisa uma imshaya noma ihlukumeza amalungelo akhe iculo lithi:,

( Unkosikazi) Njalo wena uma udakiwe ufika ubange  
 umsindo la ekhaya.  
 (Indoda) Ngizokushaya  
 (Unkosikazi) Awazi ukuthi umfazi akashawa  
 Ngizokubophisa uma ngabe ungishaya baba,  
 Ngiyokuvulela icala.

Lokhu kuvela ngisho naseculweni elithi “Ungangithinti singavumelene”. Unkosikazi uyakuveza ukuthi uma indoda ilala naye bengavumelene yicala, ngoba inalo ilungelo lokwenqaba ukuya ocansini uma ingathandi;

Noma ingaba yodwa ingubo esilele ngayo  
 la endlini. Ngicela ukuthi ungangithinti  
 singavumele. Uyazi ngingakufaka icala  
 ngithi ungidlwengulile. Ngicela ungangithinti  
 namhlanje ngikhathele kabi. Uyazi  
 uyangihlukumeza uma ungibamba  
 singavumelene.

Lokhu okungenhla kuveza ukuthi abantu besifazane sebeyazi ngamalungelo abo, kanye nangendlela abangayisebenzisa uma bebhokana nokuhlukunyezwa ngamadoda abo. Banolwazi futhi lokuthi noma ngabe nishadile uma indoda ifuna ucansi ngenkani kuyicala. U-Olsen (2014) uthi inkosikazi inelungelo lokubopha umyeni wayo uma eyhlukumeza ngokocansi. Lokhu kubhalwe ngisho emthethweni obizwa nge- 1993 *Prevention of Family Violence Act*. Ezingomeni zaleli qembu kuyabonakala ukuthi inkinga yokungabiki kwabomthetho iya ngokuya incipha, ngoba iyona edala ukuthi abantu benze noma ikanjani bazi ukuthi ngeke babikwe ndawo. UMorrison benoBiehl (1999:28) bathi:

*Underrecording and underreporting of violence are  
 serious problems, especially in the case of domestic violence.*

Ngokungabikwa kwezigameko zokuhlukunyezwa kwabesifazane kwenza isithombe singacaci kahle ukuthi lesi simo sibi kanjani. Kubuyisa ithemba ukwazi ukuthi abantu besifazane sebeyakwazi ukuthi bababophise abayeni babo uma bebahlukumeza noma ngabe ingayiphi indlela. Basekhona nokho abesifazane abasakuthola kunzima ukubika ukuhlukunyezwa kwabo. Lokhu kwenziwa ukuthi basuke benamahloni okuthi kuzokwaziwa inkinga abahlangabezana nayo empilweni. Abanye abantu besifazane bazinikela otshwaleni ukulwa nenkinga yokuhlukumezeka.

Abanye bakhetha ukuthi baphume ebudlelwaneni obuhlukumezayo. Abanye abahlukunyezwayo bakhetha ukuthula bahlale nayo inkinga noma ngabe inzima kangakanani.

#### 4.2.5 Ukubikela abomndeni

Enye yezindlela amakhosikazi ayenzayo uma ehlukumezekile emzini abikela abomndeni. Kwesinye isikhathi kuba umndeni wakubo la ezalwa khona unkosikazi, noma kube umndeni walapho eganele khona kubo kwendoda yakhe. Lokhu kutholakele engomeni esho lamazwi alandelayo:

(Umakoti)	Nginesigcwagcwa emzini bazali bami Noma kungone mina umamezala uthethisa mina. Sengihlulekile bazali bami.
(Uyise kamakoti)	Shiya phansi mntanami uma ngabe umthwalo Ukusinda shiya phansi anginayo ingane yokuxhashazwa mina

Unkosikazi okuningi ujoywayele ukuthi akubikele abakubo uma kungamphethe kahle. Impi ejwayelekile ekamamezala kanye nomakoti. Lokhu kutholakale eculweni eliveza ukuthi umamezala ubehlalisene kahle nomakoti besapheka exhibeni elilowa. Unkosikazi uma esephuma ixhiba lakhe, umamezala akasakuthakaseli lokho usethi uyifuna la imali yomntanakhe. Unkosikazi usebikela abomndeni wakhe gesiga esigilwa ngumamezala wakhe.

Kwelinye iculo indoda yahamba amasolokohlo iyosebenza eGoli, yabuya unkosikazi esathola umntwana kwenye indoda. Yabe isiyamlwisa unkosikazi yambizela umndeni. Unkosikazi ucela usizo kwabomndeni ukuthi bambuzele kumyeni ukuthi ubekuphi iminyaka emingaka. Okunye akubuzayo ukuthi indoda yakhe yayithi uma ingabuyi eGoli yayifuna enze njani.

#### 4.2.6 Ukuzithulela

Kwesinye isikhathi amakhosikazi akhetha ukuthula uma ebhekene nokuhlukunyezwa. Ukuze angabhebhethekisi ingxabano unkosikazi uyathula alindele ukuthi isimo siyoze silunge.

Lokhu kutholakale eculweni elisho kanje:

(Unkosikazi)	Awungitshele weyise wabantabami uphumaphi
(Indoda)	Yaphenduka ijele indlu yami, Okusho ukuthi namhlanje iyangigweba imantshi

(Inkosikazi) Konje kuthiwa indoda ayibuzwa  
Thula ntombi kaSozinsizwa  
Ungaze uvuvukale umlomo.

Kuleli culo elingenhla kuyavela ukuthi enye indlela amakhosikazi azisiza ngayo ukuthula, ngoba kungenzeka uma ekhuluma agcine esejeziswa kanzima yindoda. Ukuthula kungenye yezinto ezenza ingxabano idambe. Lawo makhosikazi ayakubekezelela ukuhlukunyezwa azitshele ukuthi eza ukuzogana, futhi ahlalele abantwana bawo. Amanye aze akhethe nokuthi athule angazixoxeli izingane zawe.

#### 4.2.7 Ukuzikhulumela

Amaculo amaningi aveza ukuthi abantu besifazane uma benganelisekile ngokuthile abathuli, kodwa bayakuveza lokho okungabathokozisi emadodeni abo. Uma benokungaboni ngaso linye namadoda abo bayasho. Baveza ngisho izinto abazoyenza uma isenzo sokuhlukumeza siqhubeka. Kwesinye isikhathi basabisa ngokuthi bazoyenza nabo leyonto, njengaseculweni elithi,

‘Ulalephi’. Iculo lisho kanje:  
Ungangibona ngithule engathi angikuboni  
Kanti ngiyayibona imikhuba yakho oyenzayo  
Ngikhathele manje. Nami ngizoyenza lento.

Nasemaculweni aveza ulwazi lwamakhosikazi ngamalungelo awo, amakhosikazi ayakusho ukuthi anamalungelo, njengelungelo lokubopba indoda uma imshaya noma ifuna ucansi ngenkani. Amanye amaculo aveza ukunganeliseki kwamakhosikazi namadoda angafuni ukuyofuna umsebenzi, angawondli amakhosikazi nezingane. Kwamanye amaculo amakhosikazi ayakuveza ukunganeliseki kwawo ngocansi emadodeni awo. Kwesinye isikhathi bakhala ngokungamenywa ngamadoda awo. Kanti kwesinye isikhathi amakhosikazi akhala ngokungaphunyuzwa ekuyeni ocansini. Amakhosikazi awasabi ukubuza into engawaphethe kahle.

We baba kaBongathini izolo ulalephi?  
Musa ukubheda angishongo ukuthi  
Uzoba yiphoyisa lami layikhaya.  
Sehlukene ngezitho zomzimba kuphela  
Umqondo uyefana nenhliziyo iyafana  
Nje nemizwa iyafana. Nami ngizoyenza lento.

Uma unkosikazi engenelisekile uyayisho into engamphethe kahle, axoxisane nendoda yakhe. Lokhu kutholwe eculweni elisho kanje.

Webaba akusiyo indawo yokuphumula  
la endlini, ngizosuke ngiphume ngiyofuna  
enye indoda.



Elinye iculo eliveza ukuthi abantu besifazane bayazikhulumela ileli elithi:

(Unkosikazi) Lesi sicholo sakho singithela ngesichitho  
Ngibe samphekela ukudla akakudli  
Angazi saxabana ngani noyise wabantabami.  
(Indoda) Ngathi angifuni ukukhuluma ngenye  
inkosikazi uma ngila endlini  
lamantikinyane ngamehlo.

Kwelinye iculo unkosikazi ubuza indoda yayo ukuthi kungabe iseyiyo yini indoda noma isifana naye. Imcela ukuthi angezi endlini yayo uma engazi uzokwenzani, futhi ayingamenzi isalukazi sayo. Uma ingashintshi indoda unkosikazi uyitshela ukuthi uzophuma ayofuna enye indoda. Kanti kwelinye iculo unkosikazi utshela indoda ukuthi uma ngabe isifuna ukuya kwantandokazi yayo ivele ivuke ngolaka, kuhle ukuthi ivele ihambe ingalokhu imthethisela into engekho. Iculo lisho kanje:

Yakhwishisa indoda ifuna ukuyolala  
Kantandokazi wena uvele uvuke ngolaka uma usufuna  
Ukuyolala kwantandokazi.  
Kanti umuntu akovele ahambe angalokhu  
Engithethisa into engekho into.

Abantu besifazane bazikhulumela noma ngabe sekukubi impela. Lokhu kutholakale eculweni elithi umfazi ushaywa ngani? Indoda isiphethe isagila, isiyambhozomela unkosikazi. Iculo lisho kanje:

(Unkosikazi) Khona ngonile baba usungaze uphathe isagila  
engathi ulwa nenye indoda? Awazi yini ukuthi  
umfazi ushaywa ngani?  
(Indoda) Mina angazi, mhlambe wena uyazi.

Lapho inkosikazi iyamfundisa ukuthi induku ayiwakhi umuzi, zikhona ezinye izindlela zokuxazulula inkinga. Kanti elinye iculo eliveza ukuthi abantu besifazane bayazikhulumela uma benganelisekile lisho kanje:

Lento oyibalekela la endlini uzothola yona  
Nangaphandle, iyefana lento awukho  
Umehluko umehluko udidwa ubuso,  
umehluko udidwa amathanga.

Kuleli culo uvezela indoda ukuthi ayikho into eyiyela kwamnakwabo. Ididwa ubuso namathanga kuphela okunye kuyafana, ngakho asikho isidingo sokuthi indoda imshiye. Nalapho leli culo liveza khona ukuthi amakhosikazi ayazikhulumela. Ayalazi ilungelo lawo lokukhuluma noma yini afisa ukuyikhuluma. Indoda kwelinye iculo inesithembu, kulesi sithembu inentandokazi yayo.

Njalo uma ikomunye unkosikazi ivuka ngolaka, ukuze icasuke bese ihamba isidubile. Lokhu isikwenze izikhawu eziningi kanti unkosikazi uyayibona. Useyayitshela ukuthi uyawubona umkhuba wayo. Unkosikazi ucela abomndeni wendoda ukuthi abayikhuze ukuze iyeke lomkhuba ocikayo.

Amakhosikazi aze afunde ngisho ukukhuluma kabi namadoda awo ngenxa yesihluku asuke ephethwe ngaso. Lokhu kutholakale eculweni elithi, “ Isidina sikamahlalela”, unkosikazi usekhathele indoda emshaya, futhi imgqoze elambile, isiyazikhulumela, ithi, Hhayi suka nasi isidina sikamahlalela, kuyoba nini kodwa indoda ingishaya ngilambile. Lokhu kuveza ngokusobala ukuthi ulimi luyashintsha enkosikazini izivikele ngokuziphendulela.

### **4.3 Isiphetho**

Kulesi sahluko kubhekwe izindlela abantu besifazane abazivikela ngazo ukulwa nokuhlukunyezwa ngamadoda awo. Lezo zindlela yilezi ezilandelayo. Kwesinye isikhathi abantu besifazane bayaxolisa bazincengele emadodeni abo. Enye yezindlela abazisebenzisayo, ukucela usizo ngomthandazo kuJehova nokuba nokholo ukuthi uzobasiza. Bafune isixazululo kuye ngoba benenkolelo kanye nethemba lokuthi akahlulwa yilutho. Kwesinye isikhathi bayaziphindiselela, ngamzwi noma babatshela ezikabhoqo abayeni babo. Enye yezindlela abazisebenzisayo, babika kwabomthetho zonke izinkinga abahlangabezana nazo. Esahlukweni esilandelayo, kuzobhekwa konke okutholakele ocwaningweni, kanye neziphakamiso zalolu cwaningo. Luzobe seluyaphethwa ucwaningo lonke.

## **ISAPHLUKO SESIHLANU**

### **OKUTHOLAKELE OCWANINGWENI KANYE NEZIPHAKAMISO**

#### **5.1 Isingeniso**

Kulesi sahluko kulapho kuphethwa ucwaningo lonke. Umcwaningi ubone kukuhle ukuthi kubuyezwe zonke izahluko zocwaningo ngaphambi kokuthi angene kulokho okutholakele ocwaningweni.

#### **5.2 Obekwenziwa ocwaningweni**

Esahlukweni sokuqala kulapho bekuthulwa khona ucwaningo ngokuthi kuvezwe isidingo nenhloso yocwaningo. Kubuye kwabhekwa noma kwabukezwa imibhalo ukuze kuvele isithombe socwaningo oselwenziwe nokucacisa ukuthi lolu cwaningo luzohluka kanjani koselukhona. Kuphawuliwe futhi nangezinjulalwazi ezizosetshenziswa okuyinjulalwazi yeDiyontoloji kanye nenjulalwazi eyiLibherali feminizimu. Kuchaziwe ukuthi ziyini lezi zinjulalwazi nokuthi zizosetshenziswa kanjani kulolu cwaningo.

Esahlukweni sesibili kulapho kuvezwe izimo ezibeka abantu besifazane engcupheni yokuhlukunyezwa. Lapho kutholwe khona izinto ezifana nesithembu, ukuqonywa, ukugula nokuguga ukuthi kunomthelela omubi ekuhlukunyezweni kwabesifazane. Kubuye kwatholakala nokuthi ulwazi lwamalungelo kubantu besifazane nalo lunomthelela ekuhlukunyezweni kwabo. Lwenza ukuthi amadoda afune ukubahlukumeza ngoba engavumi ukuthi kulinganwe, engafuni nokuyizwa indaba yamalungelo alinganayo.

Esahlukweni sesithathu kulapho kubhekwe khona izinhlobonhlobo zokuhlukunyezwa kwabantu besifazane. Kulapho kuvele khona ukuthi kukhona ukuhlukunyezwa ngokomphefumulo noma ngokomoya. Lokhu kuhlonzwe njengohlobo lokuhlukumeza oluyingozi kakhulu, ngoba kuthinta inhliziyi, ingqondo kanye nomphefumulo womuntu. Kuvele ukuthi abantu besifazane ocwaningweni oluningi bathi yilona hlobo oluyingozi oluzedlula zonke izinhlobo

zokuhlukunyezwa. Kube sekutholakala nolunye uhlobo lokuhlukumeza, okuwukuhlukumeza ngokomzimba, lapha kutholakale ukushaywa noma ukusatshiswa ngakho ukushiya. Kuvelile nokuthi kusetshenziswa izikhali ezinjengenduku, isagila, njalo njalo ukuhlukumeza abesifazane ngokomzimba.

Kube sekubhekwa ukuhlukunyezwa ngokocansi. Nakho okuyingozi kakhulu, ngoba abanye abantu besilisa abakafundiseki ukuthi umuntu uma engavumile ukuya naye ocansini noma ngabe bashadile noma benobudlelwano nje kuyicala elibomvu. Nakhona lana kubuye kwavela ukuthi kuwukumhlukumeza ngokocansi umuntu ukuthi umzibe ungamniki ucansi.

Esahlukweni sesine kubhekwe imizamo noma amasu anhllobonhlobo asetshenziswa ngabesifazane ukubhekana nezimo zokuhlukunyezwa emshadweni noma ebudlelwaneni abanabo nabanatu besilisa. Kubonakele ukuthi izikhathi eziningi bagcine sebexolisa ngomlomo noba bazehlise basebenzise ucansi ukuncenga abayeni babo ukuba bayeke ukubahlukumeza. Kubuye kwavela nokho ukuthi baba khona abanye besifazane ababanesibindi baziphindiselele noma bayobika emaphoyiseni ngenjongo yokuba kuphele nya ukuhlukunyezwa kwabo.

### **5.3 Okutholakale ocwaningweni**

Ekuhlaziyweni kolwazi lwalolu cwaningo, kuphenduleke imibuzo emithathu okuyiyona edale ukuthi kwenziwe lolu cwaningo. Kutholakele ukuthi emaculweni eqembu “Izingane Zoma” kunezinhlalo ezahlukahlukeni zokuhlukunyezwa kwabantu besifazane. Kutholakale ukuhlukumeza ngokomzimba, kulapho kuvele khona ukuthi amakhosikazi ayashaywa, akhahlelwe, alunywe, aklinywe. Kwesinye isikhathi bashiywa nezibazi ezidalwa ukuhlukunyezwa.

Kwesinye isikhathi amakhosikazi ahlukunyezwa ngokomphefumulo kanye nangokwengqondo, unkosikazi uyathukwa abizwe ngezici ezithile angazithandi. Kwelinye lamaculo eqembu Izingane Zoma indoda ibiza unkosikazi wayo ngamantikinyane ngamehlo. Kanti kwelinye iculo indoda iphoxa unkosikazi ngokuthi unamathanga amancane amxosha endlini. Kwesinye isikhathi indoda ikwazi ukuthi ikhulume nomuntu ethandana naye phambi kukankosikazi wayo. Kwesinye

isikhathi inkosikazi ihlukunyezwa ngokocansi. Kuyenzeka indoda ifune ucansi njalo, ingafuni ukumphumuza umkayo. Kwesinye isikhathi indoda iyamncisha ucansi unkosikazi. Azame ngazo zonke izindlela ukuzicelela kodwa indoda imdube. Iba nezaba ezibekayo njengokuthi njalo uma ifika kunkosikazi iqambe amanga ithi iyagula. Kwesinye isikhathi kwenzeka kakhulu uma inesithembu. Isikhathi esiningi isichithe nentandokazi yayo. Kwesinye isikhathi unkosikazi wenziwa ucansi olungamukelekile noma olungavikelekile. Lokhu kungenye indlela esetshenziswa amadoda ukuhlukumeza abesifazane. Indoda yenqabe ukusebenzisa ijazi lomkhwenyane noma ifune ukwenza ucansi ngendlela unkosikazi angathandi ngayo. Okunye ukuhlukumeza ukuhlukumeza ngomlomo noma ngamazwi. Lapha kushiwo ukuhlukumeza ngamazwi abuhlungu. Okuhlanganisa nokuthi umuntu avuke ngolaka ukuze asatshwe, angakwazi unkosikazi ukuthi aqophisane naye. Okunye kokuhlukunyezwa ukuhlukunyezwa ngokungondliwa. Kuyenzeka indoda ifike ekhaya layo ingaphethe ngisho amaswidi abantwana. Kwesinye isikhathi inkosikazi ingene ophuzweni oludakayo ngenxa yokuphathwa indlala.

Kube khona nezimo noma izimbangela eziholela ekuhlukunyezweni kwabantu besifazane. Kwase kuba khona nezindlela abazama ngazo ukuzivikela ekuhlukunyezweni noma ukubhekana nokuhlukunyezwa ukuze impilo yasemshadweni noma ebudlelwaneni iqhubeke kodwa kuphele ukuhlukunyezwa. Kutholakale izinhlobo eziningi zokuhlukunyezwa kwabesifazane njengokuthi nje owesilisa akanandaba nemizwa yowesifazane ngoba uba nesibindi ukufonela intombi phambi komunye wesifazane athandana naye. Lokhu kucacise ukuthi into eholela kulokho ukungahloniphi amalungelo abantu besifazane kanti okuyiyona ndlela abanye besifazane ababhekana naso lesi simo ukukhuleka kuMdali, noma bambuzisise owesilisa ngesenzo sakhe. Okuyiyona ndlela abazivikela ngayo okuyiyona eyande kakhulu, indlela yokuzikhulumela. Bakusho kucace abangaezwani nakho.

Okunye okutholakele ukuthi indoda ivele ivuke ngolaka uma ngabe ifuna ukuya kwanhliziyo ngiyse. Okuyimbangela yalokhu kungenzeka kwesinye isikhathi yenziwe ukuthi uyagula noma usekhulile umkayo noma asukwe ukuganga nje okujwayelekile. Indlela yokubhekana nalolo sizi inkosikazi eyisebenzisayo ukucela usizo kwabomndeni wayo indoda. Kanti omunye wesifazane uyathula abukele kube sengathi akaboni, omunye esabise ngokuthi uzosenza isenzo esifana naleso esenziwa indoda yakhe. Okunye okutholakele ukuthi indoda kwesinye isikhathi iyamziba

owakwayo, ifike endlini ingamkhulumisi, ingadli ngisho ephekile ukudla uma kulalwa ilale ibheke le imfulathele.

Kwesinye isikhathi njalo uma ifika ekhaya ikhale ngempilo ebuthakathaka ukuze ingasondelani nomkayo. Kwesinye isikhathi ikwenze umkhuba ukuthi ingena ekamelweni owesifazane eselele ukuze bangayi enkonzweni yasekamelweni. Lokhu kungabangelwa ukuqonywa noma isithembu noma kube yizo izinkinga eziphathelene nokuguga kanye nokugula. Kwesinye isikhathi inkinga yokugula yenze indoda ihlukumeze owesifazane ngokuthi imthinte ibe ingezukumenza lutho. Lokhu kuyamthukuthelisa owesifazane amcele ukuba okungenani bahlukane ngezingubo kunokuthi alokhu emthintela ubala.

Kubuye kwavela ukuthi amanye amadoda aye avilaphe ukuyofuna umsebenzi. Inkinga kungekhona ukuthi umsebenzi awutholakali kodwa kuwubuvila nje bendoda. Imvamisa yamadoda anjalo ahlukumeza abesifazane ngokocansi. Zonke izinsuku owesifazane kumele aye ocansini elambile indoda ihlalele yena nje, kuphela ayifuni ukwenza okwenziwa amanye amadoda ukusebenzela imindeni yawo. Kwala noma inkosikazi isimtshela ukuthi naye akahambe ayozama uvuka ngolaka kucace ukuthi unkosikazi uyashaywa. Lokhu kudala ukuthi owesifazane agcine exolisa aze aphelelwe isineke. Bese emphendula owakwakhe embhekisa le, futhi engasamniki indawo yakhe njengendoda ehlelwe isthunzi. Kwesinye isikhathi indoda igcine ingasafuni ngisho avakashele abomndeni wakhe owesifazane. Lokhu kudalwa ukuthi ibona ukuthi uzophunyula ocansini igcine ilele yodwa, ngoba isuke isimpendule isigqila socansi.

Owesifazane uba nesifiso sokuziphindiselela, aphindisele ngentukuthelo noma aphele ngokumxosha endlini. Ancamele ukuthi angezi kwakuza nje. Enye yezinkinga kuba uphuzo oludakayo. Indoda iphuze bese ize ikhohlwe ukuthi unomkayo noma umlingane wayo. Lokho kudala isimo sokuthi owesifazane afise ukuthi naye azitholele omunye umuntu ozomenelisa enkonzweni yasekameleni ngoba usuke esebona ukuthi utshwala selumqedile owakwakhe.

Olunye uhlobo lokuhlukunyezwa kwabesifazane olutholakele olungukushaywa kowesifazane. Uma owesilisa enokungaboni ngaso linye nowesifazane ugcina esemshaya. Uma owesifazane ekhalaza ngenkinga ethile owesilisa indlela ayisebenzisayo isihluku. Anganqeni ukumshaya aphindelele. Kwesinye isikhathi amsabise ngokuthi uzomlimaza, isibonelo ila mazwi alandelayo,

ngizophinde ngithathe isagila ngikuphinde futhi, noma ngizokufinyisa igazi. Ngaleso sikhathi nenhlamba isuke ingena abize owakwakhe ngamagama ahlukahlukene nangezici ezithile. Abangeni abanye besilisa ukushaya omkabo phambi komndeni wabo noma phambi kwabangane babo. Lokhu kubukeka njengokubukisa. Usume efuna ukubukwa ukuthi yena unamandla angakanani. Kulesi simo abesifazane kulapho bezivikela ngokubabophisa abantu babo. Babakhumbuza ngamalungelo bese bebathebisa ukubabophisa. Abanye besifazane uma bexabene nabayeni babo, esikhundleni sokuthi ashaywe ngesikhali esithile uyaye ancemele ukuthi kuyiwe naye ocansini noma engathandi.

Okunye okutholakele kumayelana nokungondliwa kwabantu besifazane. Ubaba wekhaya afike ekhaya engaphethe lutho, angakuthengi ukudla. Okungenzeka kwenziwa ukuqonywa kanye nokuphuza. Abanye besifazane baxazulula lokhu ngokuthi bangamphakeli owesilisa ukudla abasuke bezizamele bona noma bamtshele ezikabhoqo ngesenzo sakhe noma bambuze kahle ngesizotha. Kanti abanye le nkinga bayilungisa ngokubabophisa. Abanye bakhetha ukuthula bazondle ngokwabo. Konke lokhu kutholakele emculweni weqembu “Izingane Zoma”.

Okunye okutholakele kulolu cwaningo ukuthi amadoda ahlukumezayo imvamisa yawo nawo akhule ngakho ukuhlukunyezwa. Isibonelo umuntu okhulele emndenini lapho bekuthukwana noma akhule exhashazwa abanye ngokocansi noma eshaywa naye uzokhula abe wumuntu othandayo ukwenza lezi zinto ebezenziwa kuye esakhula noma abezibona zenziwa abazali bakhe. Ucwano lwe-Unicef (2016: 56):

*Men from poorer background are more likely  
to have been exposed to trauma or suffered  
abuse during childhood and also more liable  
to perpetrate all forms of intimate partner violence.*

Okunye okutholakele ukuthi amadoda anemfundo encane noma angafundile nhlobo yiwona ajwayeleke ukuba semathubeni amaningi okuhlukumeza abantu besifazane abanobudlelwano nabo, ngoba asuke ezibona enamandla ngaphezu komuntu wesifazane. Inkolelo yokuba inhloko yiyona eabusa kakhulu. Kukhona konke okubalulwe ngenhla uphuzo oludakayo yilo okucace bha ukuthi izinkinga eziningi zisuka kulo.

Uphuzo oludakayo lwenza ukuthi kungabi lula ukuxoxisana kubantu abanobudlelwano, okwesibili, kwenza ukuthi kube wulaka olulawula ikhaya. Okwesithathu ukusondelana ngokomphefumulo noma ukukhombisana uthando lwehle kungabikho ukulangazelelana ngokocansi. Okwesine kuba khona ukuhlukunyezwa kowesifane, ekugcineni imali eningi isetshenziselwe uphuzo oludakayo kunokuthi ibhekelele ezinye izidingo zekhaya.

Izingoma zeqembu “Izingane Zoma” ziveze cishe zonke izimo ezidala ukuhlukunyezwa kwabesifazane ngisho nendlela abantu besifazane abazama ngayo ukubhekana noma ukuyixazulula inkinga. Izingoma zeqembu Izingane Zoma zivezile ukuthi abantu besifazane bayigugu lezwe, akubukeki kahle ukuthi owesilisa ashaye futhi adubule umuntu wesifazane umuntu ongeke aze aphindisele. Abesilisa kumele baphathe kahle abantu besifazane.

Okunye okutholakele ulimi abalusebenzisayo abaculi beqembu “Izingane Zoma”. Leli qembu lisebenzisa ulimi ngenhlonipho kanye nangesisoka. Bayakwazi ukusebenzisa izithombe magama kanye nezifengqo uma beqamba izingoma zabo. Ulimi olusetshenziswa “Izingane Zoma”, ulimi okulula ukuluqonda uma ungumkhulumi wolimi lwesiZulu. Uma ungesiyena umsebenzisi wolimi ungacishe ungaqondi ukuthi baqonde ukuthini kwabakushoyo.

Kwesinye isikhathi inkulumo noma into bayisho ngamazwi asobala. Kanti kwesinye isikhathi basebenzisa ulimi olucashile olungabanzima uma ungaluncelanga ebeleni ulimi lwesiZulu. Isibonelo ingoma ethi “Ubaba Ugruva Nezingane”. Kule ngoma umama ukhala ngokuthi ubaba akasayi naye ocansini. Uthi “Ubaba akasashumayeli la ekhaya, angisawazi umthandazo wakhe.” Kwenye yezingoma bathi, “Uthatha i-ayiningi bhodi yami uyinike enye indoda.” Kule ngoma indoda isola ukuthi unkosikazi wayo kukhona indoda aselala nayo. Isebenzisa igama i-ayiningi bhodi ukuveza ukuthi inkosikazi isilala nomunye umuntu. Kanti kwenye yezingoma ethi, “Umlomo”, amakhosikazi kule ngoma ayachomelana, omunye uthi indoda yathi ihamba yahambela ngakuye. Iyothi uma isibuya futhi ibuyela ngakuye ngoba unomlomo oshisayo. Umnakwabo lokho kumphatha kabi aze amthuke ngokuthi uyathakatha, amthembase nokumshaya. Uma ungeyena umkhulumi wolimi lwesiZulu kungacishe kukudide lokhu uze ukuhumushe ngendlela okungesiyo.



Enye yezingoma eveza ukusetshenziswa kahle kolimi ezingomeni zaleli qembu ilena ethi “Wangijayivisa ngaphandle kwe-*cd*.” Kule ngoma unkosikazi ukhalaza ngokuthi ubaba uvele angene nge-*mike* esiteji engayifakile i-*cd* (ijazi lomkhwenyana). Uyaveza ukuthi lokho kuyingozi ngoba uzojayiva kabuhlungu ecabanga izifo. Kule ngoma kuyacaca ukuthi ukhalela ukuthi umyeni wakhe ulala naye engalifakile ijazi lomkhwenyana okuzomenza athole izifo ezifana nezifo zocansi kuhlanganise nesandulela ngculazi.

Enye yezingoma ithi “Inkukhu iswele umuntu ozoyidla.” Nakuyo le ngoma inkosikazi ikhalaza ngokuthi umyeni wayo akasayi nayo ocansini. Njalo uma efika endlini uthi uyagula, inkukhu ibekwe phezu kwetafula yeswele umuntu ozoyidla. Nakhona la unkosikazi ukhala isililo sokuthi indoda ayisayi naye enkonzweni yasekamelweni. Inkosikazi iveza ukuthi indoda ayisamumemi ilala imufulathele.

Enye yezingoma zabo ekhombisa ulimi olunenhlonipho, ithi “Umfazi ushawa ngani?” Nakhona lapha ulimi abalusebenzisile lunenhlonipho. Inkosikazi iyazincengela ukuthi indoda ingamshayi ngesagila. Ithi khona ngonile usungaze uthathe isagila engathi ulwa nenye indoda awazi yini ukuthi umfazi ushawa ngani? Vala umnyango ngikukhumbuze ukuthi umfazi ushaywa ngani. Nakhona la kule ngoma amazwi awabekiwe ngembaba ukuthi yini okukhulunywa ngayo, kodwa abakhulumi bolimi uma belalele ingoma bayaqonda ukuthi kukhulunywa ngani. Enye yezingoma zabo ithi “Kwakungcono eGibhithe”. Nakhona lapha kusetshenziswe kahle ulimi ngendlela ecashile. Umama wekhaya uqonda ukuthi la asuka khona ubethola yonke into ayidingayo. Lapha asekhona manje ubulawa yindlala, okungaba indlala yocansi noma indlala yokudla kwesisu. Leli qembu linekhono elikhulu lokusungula izingoma ezisebenzisa ulimi olunenhlonipho kanye nesizotha, futhi olucacile kubantu ukuthi basuke bedlulisa muphi umqondo noma umyalezo.

#### **5.4 Iziphakamiso zocwaningo**

Kusekuningi okumele kwenziwe ukulwa nalolu bhubhane lokuhlukunyezwa kwabesifazane. Kungaba into enhle kakhulu uma lungaba luningi ucwaningo olwenziwayo oluphathelele nokuhlukunyezwa kwabesifazane olufuze lolu. Kufanele kube khona izincwadi eziningi eziphathelele nokuhlukunyezwa kwabesifazane. Kumelwe kube khona ulwazi oluningi noma kumbuleke okuningi ebantwini okumayelana nokuhlukunyezwa kanye nokuxhashazwa kwabantu

besifazane namalungelo abo. Lokhu kungasiza ngisho nabacwaningi ukuthi bacoshele okuningi okuqondene nale ndikimba. Nakuba lukhona ucwaningo ngokuhlukunyezwa kwabesifazane, ingxenyane enkulu ibhalwe ngolimi lwesiNgisi. Lokhu kudla isikhathi esiningi kumcwaningi ezama ukukuhumushela olimini lwesiZulu. Kungakuhle kube khona nemibhalo ebhalwe ngesiZulu ephathelene nokuhlukunyezwa kwabesifazane. Abacwaningi kumele bakukhuthalele ukubhala ngolimi oluqondwa kalula ngolimi lwabo. Lokho kungasiza abantu bamazinga wonke bakwazi ukucoshela ulwazi kalula emibhalweni. Imibhalo yenza ukuthi ulwazi lungalahleki kalula, kunalokho lukwazi ukudlulela ezizukulwaneni ngezizukulwane. Ngakho kubalulekile ukuthi kube nemibhalo eminingi eqondene nale ndikimba. Kungayinto enhle futhi, ukuthi kube khona abantu abanengi abaqeqeshelwa ukuthi bakwazi ukusiza abantu abayizisulu zokuhlukunyezwa, banikwe lonke usizo abaludingayo. Kungancomeka ukuthi amaphoyisa afundiswe kabanzi ngokukhuluma kanye nokulekelelwa kwabantu abahlukumezekile. Bakwazi ukukhuluma nabo ngendlela enesizotha kanye nozwelo kulabo abahlukumezekile.

Okuyibona abasungula imithetho kungaba yinto enhle ukuthi benze ucwaningo olunzulu ngokuhlukunyezwa kwabantu besifazane, ukuze benze imithetho eqinile ezovuna izisulu zokuhlukumezeka. Lokho kungenza ukuthi abantu abanengi bafunde futhi bazi ngezindlela zokubhekana nosizi lokuhlukumezeka. Imithetho esunguliwe njengo mthetho ongunombolo 116 we- 1998 isebenze ngokuyiqiniso, kungabi ukuthi kunemithetho kodwa engasizi ngalutho futhi engahlonishwa. Labo abakha imithetho futhi, kudingeka ukuthi uma kunemibiko ethile ephumayo mayelana nokuhlukunyezwa kwabesifazane bakubike kunjengoba kunjalo. Kungabikwa imibiko eyiphutha, ngoba kwenza ukuthi konke abakwezayo noma abahlongoza ukukwenza kungenzeki ngendlela efanele.

Imikhankaso efana nomkhankaso obizwa nge *16 Days of activism* kanye nemimye imigubho eyenziwayo elwa nenkinga yokuhlukunyezwa kwabesifazane uma ingahle igqugquzelwe kakhulu kunalokhu. Kungakuhle futhi, ukuthi kubanjiswane ngezindlela ezahlukahlukeni, njengokuthi amadoda aqoqelwe ndawonye afundiswe ngokubaluleka kokuphatha kahle abantu besifazane.

Abafana abancane bafundiswe besebancane ukubaluleka kokuhlonipha abantu besifazane, kanye nokuhlonipha umuntu nje nelungelo lakhe. Isifundo esibalulekile okumele basithole ukuthi

bafundiswe ukuthi induku ayiwakhi umuzi, kunalokho iyawubhidliza, bafunde nokuthi isihluku asiwakhi umuzi. Kubalulekile ukuthi babuye bafundiswe nangezinye izindlela zokuxazulula izinkinga ezikhungatha imindeni yabo. Nokuthi izinkinga kumele zixazululwe ngendlela enesizotha futhi eyamukelwa ngisho nangumthethosisekelo waleli zwe. Baphile ngomthetho we Diyontoloji ogqamisa kakhulu inhlonipho nokucabangela abanye. Lokhu kungaba usizo olukhulu futhi, kungenza ukuthi isithunzi samadoda sibuye futhi athole inhlonipho ebafanele. Kanye nesizwe sonkana singaba indawo engenabo ubudlova nenkohlakalo. Abesifazane kumele babe nesibindi sokubika konke okubehlelayo noma ngabe kunzima kangakanani ukudalula ukuhlukumeza kwabayeni babo. Kumele baphumele obala ukuze lo mkhuba wokuhlukunyezwa kwabo unciphe ungabi insakavukela umchilo wesidwaba. Ngokwenza kanjalo bangavikela ngisho nabanye emadodeni asafisa ukuhlukumeza. Isithunzi somuntu wesifazane singabuya kanti nawo amadoda angathola inhlonipho ejulile evela ebantwini besifazane abathandana nawo. Okunye okubalulekile ukuthi abantu besifazane bangazibophezeli ejokeni elinzima babekezelele ukuhlushwa. Kumele bafunde ukuzimela bangasatshiswa amadoda angondlovukayiphikiswa, futhi bakwazi ukulwela amalungelo abo.

Kumele babike ukuhlukumezeka kwabo kwabezenhlalakahle kanye nasemaphoyiseni uma bebona ukuthi bayahlukunyezwa. Bangathembeli kwabanye abantu, kodwa kunalokho bafunde ukuzimela. Bafunde ukuthi ukuthembela komunye umuntu kwenza ukuthi kube lula ukuthi uxhashazwe noma ikanjani. Kumele bafunde ukuzithathela phezulu izigameko zokuhlukunyezwa kwabo kungabhebhetheki kunalokho kusheshe kunqandwe. Kungaba into enhle ukuthi ngisho nasezindaweni zasemakhaya kwakhiwe izikhungo noma amasenta lapho abantu besifazane abahlukumezekile bebalekela khona. Lapho bezothola khona induzozo babuye bathole ukunakekelwa okubafanele khona. Zikhona kwezinye izindawo lezi zikhungo.

Enye yezinto ezibalulekile ukuthi abantu bakhumbule ukuba nobuntu bobabili owesifazane kanye nowesilisa. UBhengu (1996) uthi ubuntu buyinhlonipho enikeza umuntu isithunzi nokuhlonipheka kanye nobuqotho. Abantu kumele baqikelele ukuba nobuntu. Uma uphelelwa ubuntu kusho ukuthi uba nobulwane, lobu obenza ugcinwe ungasawahloniphi amalungelo abantu. Umuntu kumele azi, futhi ahloniphe isithunzi somunye umuntu. Lokhu kushiwo ngoba sonke siyadingana umuntu ungumuntu ngabantu kungakhathali noma owesilisa noma owesifazane.

Uma kungabuya ubuntu ebantwini kungancipha ukuhlukunyezwa kwabantu. besifazane. Abantu babe nozwela futhi bafunde ukukhathalelana, benze lokhu abangafisa ukuthi kwenziwe kubo. Sonke isintu singahlala ngokuzwana futhi sibe nenqubekela phambili. Ukugoqa konke lokhu ukuthi kuhle abantu bazi ukuthi umuntu ungumuntu ngabantu, ukuhlonipha isithunzi somunye umuntu kubalulekile. Kumele abantu banakekelane kungabikho ukubukelana phansi kodwa kunalokho kusizwane ngoba sonke siyadingana. Imisakazo, omabonakude kanye namaphephandaba kungalekelela ekwehliseni izinga lokuhlukunyezwa kwabesifazane. Kube nezinhlelo ezithile ezifundisa ngokubaluleka kokuhlonishwa kwamalungelo abantu, nanokuthi abantu bangazixazulula kanjani izinkinga ngale, kokuthi kuze kube khona ohlukumezekayo. Imikhankaso ehlelwe kahle iyayenza impumelelo.

Lokhu kungalehlisa izinga lokuhlukunyezwa kwabantu besifazane, abantu bahlalisane kahle bangaklwebhani kuhle okwezilwane. Umculo uneqhaza elikhulu ongalibamba ekwakheni imiphakathi kanye nemindeni. Kungakuhle abantu balalele umculo wesintu ngoba lukhulu ulwazi kanye nomyalezo oqukethwe izingoma zesintu ikakhulukazi umculo kamaskandi. Bathinta izindikimba ezinezifundo emphakathini futhi, eziyithinta ngqo imiphakathi. Kumelwe bahlonishwe abaculi kanye nabanye bezobuciko, bese bexhaswa ngokuthi kuthengwe futhi kulalelwe umculo noma ngabe yini abasuke bekwenza ngoba kuwusizo emphakathini. Kukho konke osekubaliwe amadoda kungakuhle aphile ngomthetho wenjulalwazi yediyontoloji othi enza lokho ongafisa kwenziwe kuwe, noma wenze into ngendlela ongafisa ukuthi yenziwe umthetho ongasebenza kubo bonke abantu emhlabeni.

Okokugcina ukuthi kungaba into enhle uma kungaqikelelewa ukuthi imithetho efana nomthetho ongunombolo 116 wonyaka we 1998, obhekelela udlame lwasekhaya kuqikelelwe ukuthi uhlonishwa ngabantu bonke. Abantu bafunde ukuphilisana bayilawule imizwa yabo uma ngabe ifuna ukubenza benze izinto eziphambene nomthetho. Kumele kuqinisekiswa ukuthi usebenza kubo bonke abantu hhayi ubulili obuthile. Abantu bafunde ukuhloniphana banikezane indawo komunye nomunye. UHulumeni kumele abambe iqhaza kule nkinga ngokuthi akhe izinhlelo ezizosiza abantu besifazane ukuthi bathole amathuba emisebenzi, bese befundiswa ngokubaluleka kokufunda ukuzimela bangaxhashazwa ngenxa yokuthi bengazi bazophila kanjani. Bafundiswe ngokubaluleka kokulwa nokuxhashazwa.

Okunye okungaba usizo ukuthi abaholi bamabandla ezenkolo ahlukahlukene baqeqeshwe kabanzi, baqeqeshelwe ukwelekelela abantu abasenkingeni yokuhlukunyezwa. Baphinde bafundise ngisho nabahlukumezi uqobo ngokubaluleka kokukuyeka ukuhlukumeza abantu bemindeni yabo. Esinye seziphakamiso sithi uma abantu sebenelisekile ukuthi ucu alusahlangani, kungakuhle bahlukane. Kungaze kuphume imiphefumulo. Lokho kungaba nomthelela omuhle. IBhayibheli lithi indoda kumele ibuse umkayo ngothando, yena umkayo akhombise inhlonipho ejulile kumyeni wakhe uma benza njalo baba nokuthembana. Lezi zinto ezintathu okuwuthando, ukuthembana kanye nenhlonipho kungadala ukuthi ikhaya kube yilelo elijabulisayo futhi elinokuthula nempumelelo. Ayikho inkolo egunyaza ukuhlukunyezwa kwabesifazane. Ngakho kungakuhle abantu bazibandakanye amabandla ukuze kwehle ukuklwebhana phakathi kwabantu.

Owesifazane uma enenhlonipho ejulile ngomyeni wakhe, kulula kumyeni wakhe ukuthi naye akhombise uthando olujulile kumkakhe. Ngenxa yokuthandana nokuhloniphana izimo ezibangela ingxabano ziyoncipha noma ziphele nje nya. Kungaba yinto enhle ukuthi abashadile bathembeke komunye nomunye. Uma benze njalo kungaba lula ukuba baxazulule noma iluphi uhlobo lwenkinga engavelela bayeke ukuklwebhana okungena sdingo. UStraus no Gelles (1986:263) bathi

*If the family is an oppressive institution, then  
divorce is a form of liberation.*

Ukufaka isehlukaniso iyona ndlela eyenza laba ababili abaxabanayo ukuthi bathole isixazululo banikane indawo yabo, ngalokho kugwemeka ngisho nokuzibulala noma ukubulalana.

Abanye abantu besifazane bayabhekana nezinye zalezi zinkinga ezitholakele ngenhla, kodwa kubona kungacaci noma bagcina bengazanga ukuthi bayahlukumezeka. Okubalulekile ukuthi abantu basheshe babone uma bebhekene nezinkinga zokuhlukumezeka basheshe bafune usizo, noma baphume uma ukuhlala kwabo kubonakala ukuthi kunobungozi. Isimo basamukela njengaleso esijwayelekile futhi esingenankinga baphile naso. Le mbenge ngiyiphetha ngala mazwi abalulekile athi abantu kumele bafunde ukuthi umuzi wakhiwa ngalokhu okuthathu okubalulekile: inhlonipho, uthando nokuthembeka. Uma kusetshenziswa lezi zimfanelo ikhaya liba nokuthula kanye nokunethezeka bese kuba khona nenqubekela phambili. Abantu bafunde ukuthi induku ayiwakhi umuzi.

Okunye okubalulekile ukuthi sazi ukuthi emculweni, ikakhulu emaculweni kamaskandi ziningi izifundo esingazithola kuwo. Umculo uyajabulisa kanti futhi uyafundisa. Asingabi nalo uhlobo lomculo esiwubukela phansi kunalokho kumele siwuseke ngazo zonke izindlela ikakhulukazi umculo wesintu. Umcwaningi unethemba lokuthi lolu cwaningo luzonezela ulwazi kubantu ngokuhlukunyezwa kwabantu besifazane.

Bantabami naba abantu beza noyihlo bayamshaya  
Ngiye ngisabe ukunitshela izinkinga zami noyihlo  
Ukube uyinkomo ngabe ngibiza amadoda  
simbambe simphakule.

Luzobe selugququzela nabanye abacwaningi ukuthi bafune ukucwaninga kabanzi ngokuhlukunyezwa kwabantu besifazane. Bacwaninge nangezindlela abantu besifazane abangabhekana ngazo nenkinga yokuhlukunyezwa nokuxhashazwa kwabantu besifazane. Ngalolu cwaningo mhlambe baningi abantu abangagcina belwisene nesihlava esiwudlame lwasekhaya. Abantu besifazane kumele bangaziphilisi njengabantu basendulo ababehlukunyezwa ngokomzimba bashawe kungabi ndaba zalutho. Kumele babike lonke uhlobo lokuhlukunyezwa abalutholayo, ukuze ingalo yomthetho yenze okufanele ikwenze. Kungaba ukubopha noma bathole incwadi evimbela umhlukumezi ukuthi azomhlukumeza. Isolezwe langamhla zinga-29 ku Lwezi 2013 lithi ngokombiko we World Health Organisation (WHO) mkhulu umnotho olahlekayo ngokuhlukunyezwa kwabantu besifazane, ngoba kuyaye kusetshenziswe izizumbulu ukuhlinzeka labo abasuke behlukumezekile. Umhlaba wonke ulahlekelwa yizizumbulu zezimali ngalesi simo, ngoba kuyaye kudingeke ukuthi labo abatholakala ukuthi bakule nkinga banakekelwe ngokuthe xaxa. Ekugcineni iqembu “Izingane Zoma”, lidlulisa umyalezo obalulekile othi abantu besifazane bayigugu lezwe badinga ukuphathwa kahle, bangahlukunyezwa.

## **5.5 Isiphetho**

Kulesi sahluko kulapho kufingqwe khona ucwaningo lulonke, futhi kulapho kuvele konke okutholakele ngenkathi kwenziwa ucwaningo. Kube sekwenziwa iziphakamiso ezingasimamisa lolu hlobo locwaningo. Kube sekuphonswa inselelele nakwabanye abangafisa ukwenza ucwaningo olufuze lolu, ukuze nabo baphonse itshe esivivaneni ukulwisana nale nkinga yokuhlukunyezwa kwabesifazane. Okokugcina, lolu cwaningo lube ngenye yezindlela

zokuqwashisa kanye nokufundisa abantu ngokuhlukunyezwa kwabesifazane. Lulonke ucwaningo kusetshenziswe amaculo eqembu elilodwa, “Izingane Zoma”.

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